The
COMMONWEAL
A Weekly Review of Literature the Arts and Public Affairs
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Finance in International Affairs

ABOUT all it is possible to do observing foreign affairs at this stage of the semi-annual crisis is to register alarm. From newspaper reports about Hjalmar Schacht's dismissal and Montagu Norman's apparently uncreative visit to Berlin and from London gossip, it appears likely that the most important development in the present international turmoil is the alienation from Hitler of those City forces in London finance who were supposed to be so influential in keeping England from a showdown with the Nazi Reich. There is no money along the dictatorial axis and that is a danger for everybody. The danger to Germany and Italy is perfectly direct. It is dangerous to the rest of the world because the dictatorships tend to use politics and force in place of money. The bad economic condition of France and England is publicly known, with the frightful attrition caused by unsettlement, armaments and mobilization gestures. But it also costs the axis incredible waste when those countries put on the pressure. Think of the unproductive expenditure that goes into their armament, their economically idle armies, and then the recurrent aggravation of their terrifying mobilizations! Italy and Germany must also now pay out for Spanish rehabilitation or see their place taken by Britain. They seem bound to mobilize finally for the last time they can afford. Such a mobilization would not produce the best auspices for their supply lines.

Spring Crisis

The power of money and credit against a dictatorial régime is untested. It was partially tested during the Ethiopian conquest, when Italy was seriously harassed but was able to carry on. Although the hardship caused in Italy at the time of sanctions was not played up very highly, Italy's actions since then and repeated "color reports" from there show that sanctions created a very critical situation and furiously disturbed the Fascist leaders. The present session of the Japanese Diet shows that the Japanese are deeply disturbed by the threat of economic sanctions implicit in the protests of England, France and the United States. Like Mussolini, Japanese leaders declare that sanctions mean war. Perhaps we shall see. Assuming a general war between what is now called the Berlin-Rome-Tokyo-Burgos axis and its enemies, the first job the "democracies" would urge us to perform would be to ride herd on Latin America and (ironically) protect the far eastern empires of the democracies. The American public must not become so concentrated on Europe that we lose sight of the ampler but looser drama of the East. The government does not do so. The papers, for instance, quietly notice the return to Manila of High Commissioner Paul V. McNutt from a tour of Indo-China, Siam and Singapore. Guam is also a long way East. The European maelstrom can be entered by sailing west as well as east.

Religious Persecution

AN APPEARANCE of hypocrisy, as a recent writer has said, often accompanies religious persecution. One cannot expect that public reaction to any given case of persecution will be entirely dictated by charity and deep understanding; it never has been and probably never will be. The same writer, Mr. Malcom V. Hay, in a brilliant book on James II of England, shows how deeply true this is. He thus describes the French Catholic reaction to English indignation at the persecution of the Huguenots, when the English themselves had so long been persecuting both Catholics and dissenters: "No one in France, however, was im-

Why the Sudden Outcry?

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pressed by English lectures on the iniquity of intolerance, and the righteous indignation of the English people was supposed to be either a political ramp, or perhaps merely an exhibition of national hypocrisy." Why then are we so surprised that in a nation like our own, with a population at best only one-sixth Catholic, there should be relatively little outcry at persecution of Catholics? The Protestant tradition has always had a sneaking suspicion that "Papists" deserve persecuting. The Jews have generally been regarded with sympathy by "Old Testament" Protestantism; persecution of them immediately becomes odious. Naturally any persecution of Lutherans raises an outcry. One can expect nothing else, and one cannot help feeling that for Catholics to complain that Protestants have made no strong protest against Catholic persecution is to expect a degree of charity on the part of mankind not justified by history. The demands of charity are clear enough. The forcing of human consciences is always to be condemned. The Patriarch of Lisbon recently referred to Germany's "heroic Protestants." Muddy waters are made much muddier by mutual recriminations among the persecuted. And the struggle today is no longer, as it predominantly was in the time of James II, between Catholics and Protestants (the Pope expressed his disapproval of French persecution of the Huguenots), but rather between secularists, those who think religion superfluous, and those who acknowledge its value and importance for humanity.

The Health Program

THE PRESIDENT has just sent to Congress, asking that that body give them "careful study," the data and suggestions of his Interdepartmental Committee to Coordinate Health and Welfare Activities. This is the long-discussed national health plan, of which the estimated cost, to be shared by the federal government and the localities, mounts yearly for a decade to a maximum of almost a billion dollars. The recommendations are broad and covering rather than detailed, as the plan itself is of course not a legislative outline but the background or foundation for such an outline. It is expected that legislative activity on it will be initiated at an early date by Senator Wagner. Prefaced by a survey of national health needs which stresses the undoubtedly enormous yearly losses due to preventable sickness and the inadequacy of medical care of the poor, these recommendations fall into three classes: "The expansion and strengthening of existing federal-state cooperative health programs under the Social Security Act," with special emphasis on public health services and maternal and child care; grants-in-aid to states for building or enlarging needed health institutions, diagnostic clinics, etc.; grants-in-aid to states "to assist them in developing programs of medical care," especially of those at a low-income level.

Expansion Needed

The principle is enunciated that "choice of the groups to be served, the scope of the services furnished and the methods used to finance the program should be made by the states"—with the proviso that these conform "with the standards necessary to ensure effective use of the federal grants-in-aid." It is of course possible that this proviso should be so implemented by law as to require a compulsory health insurance act from every state receiving aid; but it must be said that the committee's present tone regarding this hotly controverted device is moderate, and that it does not proceed beyond outlining the possibility of a further income levy for such insurance—expressing indeed recognition of the many problems involved. We have more than once recorded our opposition to compulsory health insurance. As to the rest of the program, it has beyond doubt the highest value as demarcating the areas in which intensive effort must be made by the nation for many more than ten years to come. It would be disastrous to push beyond the speed indicated by our technical or financial means in such a gigantic undertaking.

Modernization and the Housing Problem

OBSERVERS intent on the menace of the slums to the nation's health and morality are appalled by the snail-like pace of the construction of new low-cost homes. Even at the present rate, which has been accelerated by the new USHA, the millions of American families able to pay rents of $5 a room or less will be confined to their tenements of the old-law type for years to come. That is why a suggestion such as that of the Brooklyn Real Estate Board, which is seeking a fund of $50,000,000 from the New York State Legislature for modernization purposes, is deserving of thoughtful attention. The board claims that whereas new housing of the low-rent type costs on the average $1,500 a room, old buildings can be modernized at a cost of from $150 to $450 a room. On a paying basis, the new low-cost housing developments must require public aid of $9 a room per month. The Brooklyn realtors say that state aid of but $2 to $3 per room would be needed to help out with the rents in modernized buildings. Important reservations at once suggest themselves. There is, to begin with, the neighborhood problem and little is to be gained by modernizing dwellings in city districts too cramped for unpolluted air, sunlight and space to play. Money for new projects can at least be alloted for healthful decentralization and other useful population placement. The paramount danger is that the modernization will be so super-

Stretching the Housing Dollar

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ficial that tenement-owners will be subsidized and slum conditions be perpetuated at the expense of the taxpayers of the state. But with high human standards rigidly adhered to and in the right districts properly spaced, modernization should provide one feasible way of meeting the crucial need for accelerating decent housing. The Brooklyn real estate dealers may have something there.

Drive against Tax Exemption

THE CONSTITUTIONAL question about removing tax exemption from income derived from government bonds and wages is not the first one to be met. The legal aspect of the problem is tied into knots, and no one knows for certain what the Supreme Court would decide, although this year it seems a better bet that it would endorse a change. There ought to be a congressional test of one kind or another anyway, to decide whether to put aside the whole idea or to try to make the change by legislation or to start the complicated process of constitutional amendment. It can be claimed logically, perhaps, that the various governmental bodies in the country pay their employees the net amount which the public want them to get, so that if part of the salaries were taxed away, the salaries would simply be raised as compensation. Also that if government bond coupons were taxed, the coupons would have to be bigger to the amount of the tax. But everybody knows that that logic would not work out in practise. Taxing salaries of public servants, according to the popular thesis of Westbrook Pegler, would eliminate one danger of the development of a special class of sheltered bureaucrats. Taxing government bonds would do away with one of the most effective methods of excessive capital accumulation in pools of wealth which are socially disturbing and which do not do their large potential bit in priming business enterprise during hard days. Bond prices are not determined altogether by their yields in cash. The fifteen to thirty million dollars the elimination of tax exemption would give the government is a little income it certainly seems it should get.

Logic and Practise

Testimony from the Middle Ages

TRUTHS overused become truisms; familiarity has made them too stale to provoke real assent. In compensation, truths neglected can on occasion startle like dynamite. Such an awakening service was performed—not for the first time in his career—by Dr. Bernard Iddings Bell in his recent pulpit call for "more fun for everyone." For the eminent Episcopalian Canon of Providence spoke a whole libraryful of important history in uttering the reminder: "There was once in the western world, let it never be forgotten, a thing called Christendom. It was characterized by a world of happiness and merriment for common people." Dr. Bell's particular point of advertence to Christian tradition was the craftsman "sharing in the creative task with God," as against the over-industrialized modern workman—"a semi-human machine repeating over and over some merely mechanical act." But his generalization holds good in the broad sense in which he first laid it down. That the ages of faith were ages of joy is a truth written all over medieval history. To those who see in that history mainly repressions and inequalities, the truth is a paradox; to those who see in that history, with all its many and manifest faults, a secret of unity and vitality that is lost today, the truth is logical.

More Fun

But that it is the truth is undeniable. In its songs and feasts and pageants, in its crowding art of paint and stone, in its conception of the craftsman creating for God's glory, in its soaring sanctities, in its very penances, nay in its very cruelties, that civilization possessed, not only an integral structure which made every man "belong" but a gigantic life, a towering ebullience of spirits, which has vanished from the world. Life was harsher and briefer then than now; but it was more fun. The whole unconscious testimony of the age tells us so—even its repressions tell us so. To quote from memory one of Chesterton's flashes, "How high the sea of human happiness rose during the Middle Ages, we know now only from the barriers built to restrain it." And this happiness did not come from an elaboration of fun-making machines, such as we have today. It came from the universal presence of religion. It is very far indeed from being the prime purpose of the Christian faith to produce high spirits; but high spirits ultimately follow the faith as the sparks fly upward. For those truths of the faith which are too great for us to see, are more intimately important to human life than all other truths. They deepen, enlarge, feed, like a river working underground, enriching the earth unseen; until, in its own time, the accumulated vitality is released, shared by all men, like the air and the sun.

Harvard Establishes a New Degree

PRESIDENT JAMES BRYANT CONANT of Harvard University has rendered American education a service by pointing out in his annual report to the Board of Overseers that "the new problems of administration, of pedagogy, of educational statesmanship, forced upon the country by the sheer weight of numbers in our public high schools, have received little or no attention from the members of the faculty of arts and sciences, in this university or elsewhere.

Universities and Schools

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. . . For both the training of teachers and the study of educational problems at the school level have become too much divorced from the university atmosphere in almost all parts of the country." President Conant is very charitable in his statement of the matter and in the reasons he gives for the existence of this phenomenon—that our school system and our university system are essentially divorced, with most unhappy effects on both. Thanks to political pressure, requirements for admission to the ranks of public school teachers are such that in most states would-be teachers are almost forced to attend teachers' colleges, with their false emphasis on method and their neglect of content, rather than liberal arts colleges or universities. A degree in the liberal arts is almost useless, in a professional way, to such young people. Thus President Conant says of Harvard graduates: "In spite of the increased demands, the percentage of our college graduates who become teachers decreased during the last forty years." The result of all this is that our body of school teachers, as a body (and teachers number well over a million), does not consist of liberally educated persons, but rather of methodologically trained civil servants—with a good sprinkling of politicians among them. No wonder that the universities find the products of such teachers ill-prepared for university work! Harvard's attempt at solving the impasse—a degree given jointly by the faculty of arts and sciences and the faculty of pedagogcical method—seems to promise the production of graduates certified by "accomplishment in the subject which later is to be taught" and "fitness for teaching (determined by apprenticeship and examinations on educational problems)." It looks as though Harvard has supplied a tool with which to break the vicious circle.

Wild Life Conservation in Wisconsin

Repairing Man's Ravages

WHEN as a last resort the state is called in to redress the injustices caused by individualism in private enterprise, all sorts of new perplexities arise. To the proverbial wastefulness of government must be added a rightfully mounting popular resentment against the increasing encroachments of the state. Happily such difficulties are singularly absent from the fascinating field of conservation, in which many states throughout the land are busy restoring game fish and wild fowl, fields and forests, to the state in which the pioneers found them. In fact today's conservators should eventually improve considerably on the original hunting grounds of the various tribes, the only truly 100-percent Americans. Wisconsin is justly proud of its state conservation department, which, with a staff of 320 game wardens, scientists and other state employees, chalked up an enviable record last year on an income of only $900,000. For one thing it stocked the state's lakes and streams with over 1,000,000,000 fish, or 300 to every man, woman and child there resident. The 487-acre game farm at Poynette released 202,000 pheasants and more than 1,000 raccoons and other fur-bearing animals. It cares for 35 kinds of pheasants, for ducks, geese, California valley quail, chukker partridge, Hungarian partridge and other bird species. During the laying season, 16 men are required to gather the 1,000 pheasant eggs that are laid each day. Fitting enough the badger is among the native Wisconsians billeted on the game preserve; others include deer, bear, wolves, 'possum, squirrels, mink and otter. Here is state activity which everyone should welcome.

Relief and Investment

THE FIRST big debate in Congress has been, appropriately and almost inevitably, about relief. The fact that this debate was concerned with a deficiency bill seems highly symbolic: a tolerable (there can be no satisfactory) relief system has not been created, and the whole country has insisted upon a short-term outlook which shields us from the ugly aspect of the situation beyond and underneath. We can't even get set for a full fiscal year.

Another national policy is speedily passing through the incubation stage at this time. This is a development of the "spending for prosperity" idea. It is the administration policy advocated in the President's opening message to Congress: "Investment for prosperity can be made in a democracy. . . . I hope, therefore . . . a permanent agency will be set up and authorized to report on the urgency and desirability of the various types of government investment." The private investment market is dormant, and so many people wish government investment in the field of heavy, capital goods to make up for it in the total picture.

Whether or not this government capital investment is necessary, whether those critics are right or wrong who say that if the government retired into its narrow pre-depression sphere of activity then private investment would be reborn, whether or not economic history is reversible (questions that will be examined in THE COMMONWEAL), it is nevertheless true that the relief problem and the problem of government investment are not identical. We cannot spend ourselves out of the depression by a dole or a WPA type of relief, and government investments cannot be inaugurated that will solve the immediate problem of relief.

The Byrnes Report to the Senate is an interesting and valuable report on relief technique. The coordination of federal relief activity which it advocates, and the simpler and more logical program it lays out for the man who becomes unem-

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ployed seem surely good, and the method of appropriation and allotment, although not as politically innocent as it looks, reads convincingly. Its advocacy of more adequate care for unemployables is humane. The main debate it brings forward is between work relief and a dole. Advocating "increased unemployment compensation benefits," it contends that "a work program should not be expected to suddenly expand in order to take care of a great increase in unemployment caused by an unexpected recession in business." What is meant by "suddenly"? There is little doubt that "unemployment insurance" is the best means to tide over a worker if he has a good prospect of getting another job in a few weeks or even a few months. But if longer, two considerations enter the problem which we had hoped the country decided upon in the fall of 1933 when the original CWA was established. The first consideration is directly concerned with the well-being of the individual worker. Surgeon General Parran summed up this human concern thus:

> I speak not as an economist but as a doctor when I urge that useful employment be provided for all who are willing and able to work. Whatever the cost, I would urge that from the standpoint of public health in its larger concept—of mental health—economic factors are subordinate to the vital necessity of providing for our destitute citizens an opportunity of a livelihood earned by individual effort.

The second concern is for primary economic waste. With so many socially useful things to be done in the country, it would be maddening to permit people and material resources to rot in total idleness. Perhaps also there is a third fundamental motive that impelled us to reject the dole and institute work relief: a legitimate national pride or sense of dignity. Relief appropriations should not be cut to leave only a dole, or, worse than that, simple starvation.

But to what extent is work relief, the WPA, a federal economic investment? It clearly is so, in a manner and to some extent, but for clarity's sake, the question should be narrowed. To what extent is it income bearing investment? How much does it turn potential production into actual production and distribution? There is certainly a negative factor in it, brought out by the "economy enthusiasts." Private industry is burdened and to some extent inhibited by the taxes required for relief. Purely humanitarian arguments, including those brought against the dole, compensate for this negative factor. Also a regard for sequence: relief followed the breakdown of private employment; relief must be reduced after private reemployment. Furthermore, there are undoubtedly positive factors in WPA relief investment. One way and another, business activity, at least for the short term, is genuinely stimulated by the purchases and payrolls of the WPA, and the inventory of its economic accomplishments contains an immense gross addition to many kinds of national wealth.

WPA, however, furnishes no adequate compensation for our missing private investment. It is not relatively a real hard investment in future production and income. An appraisal by the WPA explains:

> Traditionally public work is a way of creating a school or a road or providing a service for public use. Building the school is the primary idea. That it gives work is only incidental.
>
> With the WPA, however, public work is a way of using or salvaging labor that otherwise would waste in idleness. The WPA begins with the people who need jobs. They are employed so that they can earn a living, and useful work is selected, from among the community's needs, which they can do well.

The WPA is directed, then, not to do the ordinary past work of government, and not to do the new work proposed for government; that is, to cooperate with private business in administering "a budget for capital outlay." It is not formed to make genuine self-sustaining capital investments. A different organization with different standards is necessary if we are to do that. The PWA perhaps gives a hint of a more genuinely investment type of federal organization. In fact, if we are to have such organization, which seems very likely necessary, it would be better if it were multiple. The Housing Authority, the Maritime Commission, the TVA, the REA—all these government industries are the embryonic forms of government investment agencies; these and not the WPA. These agencies must not be run on a made-work basis, concerned first with the needs, and even pleasures, of the unemployed. They have to be more hard-boiled, directed at the job, competitors in the labor market for the best workers, closely economical and scientifically efficient, orientated toward production and even profit: to the extent that they exist, they are functionally the heirs of private industry.

Relief cannot wait for our decisions about the character and extent and administration of public investment, decisions we would be foolish to make without painful deliberation. Those who believe that the government must take up the slack in investment ought to distinguish such investment more clearly from the expenditure and technique of relief or else they will spoil their own story before it has had a hearing. Opponents of federal "investment for prosperity" should not permit a similar confusion, damning relief as investment which hinders private business expansion, and damning public business because they attribute to it the special qualities of work relief. And work relief has arguments of its own which, whatever the trend of public or private investment, will be overwhelming for years to come.

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An Interview with Jacques Maritain

M. MARITAIN, there are some who disagree with you politically who have asserted that you are a Jew, a Mason, a Communist. It may seem impertinent to ask you whether there is any truth in these assertions, since we know that there is not, but to ask such a question gives you an opportunity to express your views on these matters. Are you, then, a Jew?

Alas, no; I am not a Jew. I regret it, for it is a great privilege to belong to the same race as Jesus Christ and the Blessed Virgin.

Might I add that I have regard for authority and that I am distressed that a Minister of the Interior (even though he be a minister of General Franco's) should have lied in a sensational public speech in calling me a Jew. (He called me a Jew because I am a Catholic and because I have no faith in a holy war which is ruining Spain with the help of the fascism of Signor Mussolini and the racism of Herr Hitler, let alone the Moors. That's perfectly clear, isn't?)

And are you a Mason?

That question offends me, for I should have a horror of belonging to Freemasonry. So much the worse for well-intentioned people whose anxiety and need for explanations would have been satisfied by believing me to be one.

And a Communist?

Being a Jew according to General Franco's press, how can I help being a Communist also? My case is more serious. In several of my books I have very radically criticized marxism and atheistic communism; but I think that fascism is the other horn of the same devil. And then, too, I have no desire to convert all communists into ashes; I should like them to become converts to God, and I love them, as my brothers. I remember that the Pope has said, "Let us then accept the outstretched hand, but in order to draw them to the divine doctrine of Christ. And how shall we draw them to this doctrine? By expounding it? No. By living it, in all its beneficence. The preaching of truth did not produce many conquests for Our Lord; it led Him to the Cross. It is by charity that He won souls and caused them to follow Him. There is no other way for us to win them" (Words addressed to the French Bishops in December, 1937). Such ideas are very inopportune, are they not? And having them is perhaps even worse than being a communist. For it has happened that communists have become fascists or national socialists—it's merely a matter of turning one's coat inside out. But to Christians who believe that Christ did not speak in order to say nothing, the temptation of totalitarianism is not attractive.

But your series of questions is incomplete. You have forgotten to ask me if I am a convert. On that count Señor Serrano Suñer told no lie. Yes, I am a convert. It happened more than thirty years ago and since I have made it a practise to suffer some slight thing each day for Our Lord and His Church. To the ministers of General Franco the word "convert" is a term of abuse, even of vilification, almost synonymous with "Jew" and "Freemason." This is a relic of those happy times when in Spain people were forced into baptism under pain of losing their citizenship and goods and of being expelled from the country. From this there resulted many insincere conversions—and the Spanish Inquisition. I suppose these same ministers do not much like Saint Paul or Saint Augustine. They must suspect them both of being *Marranos*. I also imagine that it gives them no great pleasure to repeat with Jeremias (again a Jew), "Converte nos ad te, Domine, et convertemur," and I freely grant that they have never *converted* themselves. Are they not born just? This is what a certain religious racism describes in curious jargon as being a "born Catholic." "You were born a sinner, like the rest of the world," said Monsignor Benson to one who boasted of being a born Catholic.

Just before M. Maritain's last sailing for Europe (December, 1938), the Editors of THE COMMONWEAL *put to him a number of questions. M. Maritain took these with him and has just sent back to us his considered answers, which we publish herewith in translation from the French.—The Editors.*

All this being said, please understand that the calumnies of the Franco press have not made me change my position which is that of "positive impartiality," so well stated by THE COMMONWEAL. I have taken sides neither with Barcelona nor Burgos. I believe that the duty of a foreigner is not to take sides in a civil war, but to strive, in every possible way, to come to the assistance of the victims of that war, to whatever faction they may belong, and to work for peace.

So much for personal matters. Many of us today are troubled by the question of how we can prevent the domination of the world by force and the fear of force. By what means can this be done?

By sanctity.

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In detail, then, what do you hope for and what do you expect from the present conflict in Spain?

Count, if you can, the number of dead, the thousands of unfortunate people done away with on both sides, be it by the war itself, by the fury of the populace, or by police purges. Think of the priests slain, the nuns outraged, the churches burned and desecrated, the suspects of all kinds despoiled or murdered by the "reds" after the outbreak of the military insurrection. Think of the suspects of all kinds stripped of their goods, hunted, condemned to death or executed without trial by the "white" terror. Think of the total war waged against fellow citizens, of the horrible treatment of the Basque country, the most Catholic part of Spain. Think of the women and children slaughtered by aerial bombardments, of the famine afflicting a whole civil population, of the thousands of children—Spanish children—who are subject to disease and death in Catalonia by a war between Spaniards (and between Italians and Spaniards). Think of the cities of Spain—among the noblest of cities—which have become proving grounds for international air forces. Picture the exhaustion of the country, the immense damage, physical and moral, done over a period of two years; the accumulation of hatred and bitterness amassed on both sides, the despair of so many souls. And tell me what good one can expect from such a civil war and its pitiless prolongation?

Let us not discuss here the question of whether or no, in July, 1936, the uprising of the Spanish military was justified by the political condition of the country. This is a question upon which people will doubtless never agree. One thing is sure in any case. An insurrection is legitimate only if it does not create a greater evil than that which it sets out to remedy.

But even more than this! Think what you will concerning the legitimacy of the military insurrection at the outset when the Spanish generals and their allies perhaps believed that they could succeed in a few days. What is astounding (what would be astounding if one did not believe in original sin) is that today, after more than two years of slaughter and of horrors, all parties do not see that the greatest evil is to continue this war and to refuse to consider the possibility of a peace of conciliation.

A peace of conciliation, on a purely Spanish basis, is what one must hope for if one desires that Spain should resume its characteristic mission in the world. If this does not take place, we must expect, in the political order, tragic results; and perhaps, in the spiritual order, an appalling religious crisis and an entire evangelization to be undertaken from the foundation. The gradual restoration of religious life which may be observed at the moment in Catalonia should not make us forget the deep hostility toward the Church which exists in most Spanish labor unions (except among the Basques) and the violent anti-clericalism which even before this war was so widespread among the people, and which seem to have arisen as much from disappointments and grievances as from the furious propaganda of militant atheism. And what will be the results in the future of the historic wound caused by a war of extermination for which many (and not only in Spain alas) have tried to make religion jointly liable? Anyone who cares about the evangelizing of souls can think of this only with profound sorrow. Then too, you know that in Nationalist Spain there is at present being manufactured a curious political and war-like "Catholicism," against the spirit of the Gospels, which offers an equally grave danger to genuine Catholicism. In an important pastoral letter, the Patriarch of Lisbon felt it necessary to warn Portuguese Catholics against this political and un-Christian conception of religion [see THE COMMONWEAL of January 6]. Specimens of this state of mind abound. Was it not Señor Serrano Suñer himself who, in a speech made a few months ago on the feast of Saint James, declared that that Apostle was a true Spanish Catholic because it was he who begged the Lord that fire might descend from heaven and consume the wicked? The answer of Our Lord, "You know not of what spirit you are," does not seem particularly to have caught His Excellency's attention. You know also that the phalangists find their inspiration in German national socialism.

What, Mr. Maritain, are the objectives and activities of the Committee for Civil and Religious Peace in Spain?

The easiest way to answer that question is to quote a few sentences from the statement which served as constitution for the committee:

> The committee is independent of political parties. It is in the name of a human duty that it was formed and it includes within it men of very different opinions, who all, however, believe that a civil war is the worst scourge which a nation can suffer. . . .
>
> It proposes to cooperate from now on, as various occasions come up, with any steps taken to make the consequences of the war less inhuman, or to initiate such steps.
>
> It also intends, in case of a victory by either side, to apply the efforts of compassionate men who desire to spare the population from reprisals.
>
> But another solution should be contemplated and worked for by those who wish to contribute to pacification—that of a peace which is not obtained by the force of arms alone and in which other governments might participate by offering their help, in the name of the community of nations, at a moment when the two opposing parties might make such a step possible. Without, for obvious reasons, aspiring to any other kind of influence in these matters than an indirect influence, and through the voice of public opinion, the committee plans to study the difficult problems raised

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by any undertaking of this sort, in particular by any scheme of mediation, which, in order to safeguard the rights of the Spanish people so as to be really effective, should avoid all foreign meddling in the political and social life of Spain; and which in order to make it possible for the country as a whole to express and freely realize its own will, should afford real guarantees of impartiality, such as an international board of control entrusted to powers which have remained aloof from the conflict.

Among those who have signed this statement, I should like to mention François Mauriac, Louis Gillet, Georges Duhamel, all members of the French Academy; Monsignor Beaupin; Ernest Pezet, deputy, vice-president of the Commission on Foreign Affairs; Dr. de Fresquet, Daniel Halévy, Gabriel Marcel, Louis Le Fur, professor in the Faculty of Law; Louis Massignon, professor at the Collège de France; Georges Bernanos, Charles du Bos, Yves Simon, Emmanuel Mounier, Paul Vignaux. . . . You know that the French Committee, of which I am president, works in cooperation with a Spanish Committee under the presidency of Señor de Madariaga and A. Mendizabal, and a British Committee under the presidency of Wickham Steed. We have been able, particularly thanks to the intervention of the Vatican, to save many human lives. We have also worked at arranging means for harboring Basque children. Now the National Committee for the Aid of Basque Refugees, of which Bishop Matthieu of Aire and Dax, is president, likewise is engaged, with the warm encouragement of Cardinal Verdier, in supplying food and medicine to the starving children of Catalonia. Then also the idea of a peace of conciliation has the support of a majority of French public opinion and has likewise made noticeable progress in international public opinion.

In general, do you believe that liberty of expression in such countries as France, the United States, or England, to propagate communism, nazism, and fascism should be curbed in the interest of preserving human freedom?

You are not thinking, I suppose, of the suppression of plots and conspiracies against the safety of the state, a suppression to which any country may obviously have recourse in case of necessity. I presume you are speaking rather of a limitation of freedom for propaganda and organization.

Whenever a genuine democracy of human persons will have been born, a democracy freed of capitalist materialism, based on a proper organic and pluralist conception, and committed to the service of a historic ideal of brotherly love, it will be fitting, in my opinion, for this state to set certain clearly defined limits to the liberty of those who refuse to accept its social constitution and undertake to work their will upon it by violence.

At present the materialism of the modern world is such that a measure of this sort would, in my opinion, involve the danger of aggravating the evil it proposed to remedy. As long as the democracies have not rediscovered and purified their vital principle, which is not the individualistic liberalism of the bourgeois age, but rather a heroic sense of the dignity of the human person, the measures which they might take against the freedom of expression of their citizens, in order to preserve liberty, would run the risk of turning against liberty, of protecting only vested interests, and of serving fascism or communism or both at the same time. It is in positive and constructive undertakings that the remedy, above all, should be sought.

It seems to me, however, that there are two types of undertakings to be considered: (1) the restriction of ideological propaganda conducted in a country by foreign countries, particularly by means of the press and the radio (perhaps, as far as the radio is concerned, certain countries will be obliged to conduct an organized counter-offensive, a veritable war of radio waves); (2) the supression of lies. Totalitarian propaganda, of whatever type, lives on lies; and, according to Hitler's maxim, the grosser the lie, the better the chance of its success. I know that it is more difficult than one might think to demonstrate the falsity of something invented out of whole cloth or of a fact grossly distorted. Yet it is not impossible; and one might conceive that a council of experts, chosen from among men universally respected, might help the courts in this connection. Men who systematically lie to the public, and who thus poison the nervous systems of their countries, should be subject to strict sanctions.

Since your last visit to our country, does it seem to you that the United States is nearer to—or further from—a solution of its political, economic and social problems?

My last visit took place two years and a half ago. At that time the economic situation was notably better than it had been in preceding years, and I have the impression that this level has been maintained. As to a permanent solution of economic and social problems, I wonder whether these words have meaning as long as a "personalist," organic régime has not taken the place of our present régime of civilization. . . .

It is not for me to render judgment on the internal affairs of the United States. Yet I can assure you of the great popularity which President Roosevelt enjoys with us, and how grateful we are to him for his world influence.

You know how fond I am of America and what hopes I have for her. I believe that the feeling for liberty, which is so deep in your country, is of major importance for the future of civilization.

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If the totalitarian dictatorships succeed in establishing a rule of darkness in Europe, or if they succeed in paralyzing for a time activities of the intelligence, it may be that civilization will find a place of refuge in America (a possibility which burdens you with great responsibilities, as you are aware). But courage, good-will, goodness, the love of liberty, confidence in human nature are not enough. Nor yet a feeling for democracy. I believe that you will have to work out—like us in France—a new political philosophy. To purify the democratic ideal of the errors of Jean-Jacques Rousseau, to lead it back to the healthful region of a great Christian humanism—it seems to me that this is magnificent undertaking for the land of Jefferson and Lincoln. It will require much clarity of thought and much patience.

The horror of totalitarianism, the great wave of popular indignation set in motion by the anti-Semitic barbarism which rages in Germany, the generosity shown by the United States toward so many unfortunates—Jews, Spaniards, Chinamen—do great honor to your country. But allow a European to tell you that the fear of fascism, in itself, does not eliminate the danger of fascism; on the contrary, it can even bring it closer. I hope with all my heart that this danger will never exist for you. It is not any technical measures taken by a government to enforce a policy of social reform which seems to me to foreshadow fascism, at least not if one considers them in themselves. What I mean is that fascism—or, more precisely, totalitarianism in all its forms—is first of all a state of mind. It is the decay of democracy when it is breaking up and when, by virtue of a blind biological instinct, it illusively flies into dictatorship. Totalitarianism is created by the ignorance of the masses, fear and impatience—and the presence of a demagogue in whom the multitude seeks refuge in a sort of psycho-pathological communion. Moral health, patience, truth and virtue (strength of soul)—it is on these that the totalitarian idol breaks itself.

Have you noticed any hopeful developments and tendencies in the philosophic life of the United States since your first visit some years ago?

It is precisely upon this that I base my fondest hopes. I have found among many groups of young people—teachers and students—a remarkable philosophic progress. And with what intellectual fervor, with what an appreciation of the seriousness of these problems do they seek the truth! The metaphysical revival which is in progress in your country can have great historic importance.

I discovered this revival in very diverse circles, among non-Catholics as well as among Catholics. I greatly admire the work of President Hutchins at Chicago and the fight he is making for genuine culture and for higher education. "No friendly voice"? . . . Truly I found that his voice is heard throughout the land. In passing through Canada I noticed with joy the further progress made by the Institute of Medieval Studies at Toronto; the thorough work there being accomplished by Etienne Gilson and Dr. Phelan is now bearing its fruit, and the United States profits by it as does Canada. Do I have to tell you of my admiration for Mortimer Adler? You know as well as I the essential part which he plays in the metaphysical revival of which we are speaking. You owe him a debt of gratitude. At Notre Dame, philosophical studies are receiving a great impetus, and much may be expected from the studies in political philosophy inaugurated by this year's symposium. New York has an excellent group of young philosophers at Fordham. At the University of Iowa the humanism of Norman Foerster has opened the doors of philosophic study to several young professors. Thanks to the zeal of Dr. Hough, Thomism is prospering among the Methodists of Drew Seminary. At the University of Virginia questions of speculative theology arouse intense interest; I have rarely heard Saint Thomas Aquinas spoken of with more feeling than at this university. And finally, there is the astonishing enterprise of Scott Buchanan and Stringfellow Barr at Annapolis. We should, it seems to me, attach high significance to this effort completely to revise your system of education and to rediscover a true conception of the liberal arts. Tied up with the liberal arts is a whole order of spiritual values of great importance to humanity and to cultural formation.

I speak only of the things which struck me in my travels. How can it be that all this should not seem to me burgeoning with great promise?

One more question. What do you think of the position of Catholics in the United States?

I think that much is expected of Catholics in America and that at the moment they have an incomparable opportunity to serve the common good. May it please God that they do not miss this opportunity!

Perhaps you could be a little more precise on this subject?

One always wishes many good things for those whom one loves. I should prefer that you make your own self-criticisms. From my conversations I gather the impression that the hopes of many Catholics among you are principally concerned, it seems, with the following: to intensify the intellectual, metaphysical and theological life of Catholics and to work out a true philosophy of modern history; to affirm more and more an apostolic rather than a *political* conception of religion, that is to say a conception which is truly Catholic (which—before being "anti-communist," and, to

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the same extent, "anti-fascist" and "anti-racist"—is the calling of everyone to eternal life); on the level of culture and of the temporal life, not to constitute a separate world, but to cooperate with others—in short, and using the language of Father Gerald Vann, to practice a policy of "integration" and not a policy of "separation"; to think of temporal things from an American rather than a Spanish or any other European point of view, to devote oneself on the one hand to the spiritual life and contemplative goods, on the other hand to that social action by which the spirit of Christ descends into the depths of temporal things to give them life. From this point of view the work of Dorothy Day and her collaborators in the *Catholic Worker* seems to me very important.

I was not long ago discussing these things with Father Virgil Michel, with whom I found myself so much in accord and whose so sudden death gave me intense distress. He told me how hopeful he was of the young American clergy. And we agreed in thinking that as far as the preparations for and achievement of a new Christendom are concerned, the United States, like France—and notably American Catholics like French Catholics—have a great vocation and great duties.

Implementing Newman Clubs

By JOHN J. CRACRAFT

THE LEADERS of Catholic thought in America are continually reminding the faithful, both from the pulpit and the press, of the deplorable lack of influential Catholic lay leaders. Perhaps the main reason why the lay influence has not been forthcoming can be attributed to a lack of education. The average Catholic's knowledge of his religion is indeed very superficial. But of greater concern is the case of those who have studied in other fields and yet have neglected their religious education.

The Church has provided an educational system extending from the grades through college. Unfortunately all Catholics do not avail themselves of this privilege, often through no fault of their own. The percentage of those who attend Catholic schools progressively decreases as the age of the student increases until there are attending college less than one-half of the Catholic young people that are found in the Church's schools.

As a typical example, let me take the case of a large Midwestern state university from which I was graduated in 1935. This college is located in a metropolitan area of approximately one million people. It is the only school in a territory comprising three or four states that offers a complete curriculum together with high scholastic standards. As a result its enrolment places it within the first five universities in the country. But it primarily remains a state school offering to the youth of the state an opportunity for higher education.

In the year 1936-1937, out of a total enrolment of 14,315 students, 2,234 were Catholics. This number is practically the same proportionately as the Catholic population of the state is to the whole and it is greater than the combined enrolment of the seven Catholic colleges within the state. In the professional schools of law and medicine there were 169 Catholic students. In the college of engineering there were 304 Catholic men, in home economics 48 girls, in the graduate school 122 students, in agriculture 123, in business 101, and in spite of the fact that all the Catholic colleges grant teacher's certificates with their degrees 270 were enrolled in the state university's college of education. Although a great number were following professional courses not provided in the state's Catholic schools, many were enrolled in studies which could be taken at the Catholic colleges. When questioned as to why they attend the state university, such students invariably reply that the cost of an education at the Church's colleges is prohibitive for them and it is a case of going to the state school or none at all.

Aside from the question why Catholic young people are attending state-supported schools, the important point here is that they are there, and they are not receiving an education based upon Catholic principles or on the Christian approach to life. Therefore it is absolutely necessary that the Church come to them rather than wait for them to come to her. For youth in its impetuosity and eagerness and ignorance is apt to sincerely follow a false doctrine, which often leads to eventual outright opposition to the Church.

The first need, of course, is a chaplain who is intellectual, educated and sympathetic with the student point of view. In order to facilitate his work, he should have a chapel where he can administer the sacraments.

On all college campuses, social activities take an important place on the extra-curricular program. The difficulties involved in the problem of mixed marriage indicates the need for social life conducted under Catholic auspices. A secular college presents the greatest hazard to the successful consummation of Christian marriages among a group which is very important to the Church. This is the group that tends to set the moral tone of the community; therefore it is important that they know the Christian mode of life

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and live up to it. By all means the best way this can be accomplished is by Catholic marriages within their group.

Many college courses conflict in their theoretical background with the established teachings of the Church. Moreover, students in the professional fields of law and medicine and social service will meet problems dealing in morals and ethics which will require a solid foundation and understanding of Catholic philosophy. Round table discussions or seminars examining the Church's teaching and the papal encyclicals are an excellent means for providing a background and for strengthening faith. Then, too, there is a decided place for the study of Christian doctrine in order to increase the student's knowledge of his religion, causing it to progress in the same degree that his secular training does. Another need is for open forum discussions on the economic and political problems of the day with a priest present who can clarify any Catholic principle that may be involved.

Having attended a state university and having had only an elementary knowledge of my religion at the time, I know the problems that the student is up against. College professors have an air of omnipotence about them which often causes the student to accept everything they say at its face value. Many statements are made which could be successfully challenged by an alert student who had access to his Church's font of wisdom. But the student doesn't know to whom to turn and as a result allows the remarks to pass. Gradually, with his increased secular learning, comes a breakdown in his faith.

Another great opportunity for Catholicism at state schools is in the missionary field. Every school has a large group of serious students, many of whom are bothered by the questions of life which are either mentioned or suggested in the classroom. Modes and patterns of life are questioned, the failures of present-day society are pointed out, occasionally an attempt is made at formulating a better social system with barely a mention of the Creator. As a result these students feel the need for a positive religion, of something sound upon which to build their life, yet they lack the intense desire necessary to seek it. Left to shift for themselves their souls dry up for want of nourishment, and a church becomes only something that they went to as a child. The number that could be converted to Catholicism is considerable.

Once the necessity for Catholic training at the state university has been shown, the problem remains how it may be achieved. An ordinary parish church is too limited in its facilities to provide an adequate answer. The parish priest's main concern is for his regular parishioners and only secondly for these transients. No, this can only be a temporary arrangement at best. Fortunately the means needed are already at hand, in the Newman Clubs on a number of college campuses.

A NEWMAN CLUB is an organization of Catholic students who have banded together for religious, social and intellectual activities. In order to secure the greatest amount of good, the group will need, as pointed out above, first a chaplain and second a chapel and meeting place. With a chapel of his own, the priest can administer the sacraments and conduct religious services for the students, thereby placing these activities at the very core of Newman Club life.

Perhaps the easiest way to attract prospective members and to acquaint non-Catholics with the organization is by means of social gatherings. Parties are an excellent manner for the students to make new friendships among their own group. But the social side of a Newman Club will not require a great deal of stimulation. Given a group of students, it can be safely assumed that they will organize recreational activities.

One of the most difficult tasks of the chaplain will be in providing for the intellectual religious education of his students. He must arrange a program that will provide not only a service answering the questions naturally arising in the student mind but also a means of strengthening his faith so that the opponents of his religion may find him an intelligent defender rather than an apologetic one. Because of the difficulties involved in organizing and carrying out such a program, this is the field wherein the Newman Club is most likely to fail to come up to expectations. To complete the plan, round table discussions, seminars and open forums will be necessary. Nationally known authoritative Catholic speakers, both lay and clerical, should be invited to address the group. A drama group can be organized so that the Catholic Theatre movement will be aided. In addition to the benefit Catholic students will derive from such a well-rounded program, an immeasurable amount of missionary work can be done.

For the past few years, I have been connected with the Newman Club affiliated with my university both as a student and later as a member of the board of directors. As a result of my experience, I have concluded that the two greatest obstacles connected with the successful operation of a Newman Club are the lack of trained priests and adequate funds. The chaplains we have had have been young priests who have suddenly found themselves shepherding a group of college students taking courses which I dare say some of the priests had never heard of. Inevitably it has taken them a year to become acquainted and even longer to fully realize the immensity of their work. Slowly they begin to attempt to present a program of the type outlined above. Then when a start has been made, a change is made in chaplains and the club

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suffers due to the fact that the new priest is in the same position as his predecessor was when he first appeared on the scene. Constant changing of priests definitely handicaps a Newman Club.

In my last year at school, a new chaplain was appointed. He spent most of his first year in getting oriented. But the next year he made a very fine start toward a complete program. He successfully preached the first retreat ever held exclusively for the students. Under his direction the first city-wide Catholic Youth Conference was sponsored by Newman Club. The interest that this aroused was truly amazing. In fact it was necessary to limit the number to 350 and reservations were required. A communion breakfast climaxed the conference. He also organized open forum discussions and a few seminars. In short he built a firm foundation. But unfortunately he was never able to erect the edifice, for that summer he was transferred; a new priest, not particularly interested in this type of work, took his place and the club went into a decline from which it has been unable to recover.

With a building provided, a Newman Club can be operated on a budget not to exceed $2,500 annually. Any organization possessing within itself the potential force for positive Catholicism offered here should not become the victim of monetary pettiness. Various sources of revenue could be made available so that no one group would bear the whole cost. As the wealthiest lay organization of the Church, the Knights of Columbus could go far to find a better field for Catholic Action than the partial support of a group providing for the religious education of at least half the future lay leaders of the Church.

Being a state-wide function, the churches of the state should contribute something. A Catholic alumni might be developed for future support. But no matter how the money is raised, the chaplain should not have to spend his time dodging creditors. And I know this has occurred. Within the club itself lie sources of revenue, such as a nominal membership fee, possible profit from social events, from a tea room and so on, but these should not be considered as primary means, merely as supplementary. The running expenses must be guaranteed and when the long-run return on the investment is considered, the expense seems negligible.

In our changing world new questions continually arise, new answers must be found. The materialism of this era presents a mighty challenge to religions. Pseudo-religions will be unable to reply; only Catholicism can adequately meet the challenge. Large numbers of Catholic students are found on secular college campuses; their religious education is being neglected. Newman Clubs offer the best solution for the spreading of positive Catholicism in this field.

Kitchen French

By MADELEINE SWIFT AULD

SEVERAL years ago in Paris I had to learn, through force of circumstances, an entirely new line of French not stressed in our American schools and colleges as being important to the foundation of life in France.

Because my reason for learning this particular line of French was an instinctive act of self-defense I learned rapidly. Words came as they come to a baby without benefit of translation or explanation. Phrases leaped into sudden activity and grew strong from constant exercise. Intonation and accent assumed higher values and current expressions jumped to fill gaps left open by the desertion of more desirable sentences.

I learned from my own mistakes, learned to "save my face" by eating the completely wrong thing if I had ordered one dish which turned out to be a surprising something-else. For a while I drew illustrations when talking to my cook so the hard-shelled *écrevisses* would never again be served in the cream sauce that was intended for *crevettes roses,* without any shells at all.

The suggestion of big, fat snails no longer made me shudder when it was so perfectly reasonable to eat them after learning how snails and frogs' legs had first been introduced during periods of poverty, following wars in France, that forced the people to discover new, cheap foods. Plentiful and nutritious enough to prove a blessing to the peasants in those times, frogs' legs and snails continue today upon the ménus but are now listed as delicacies. The edible snail, I assure you, is carefully reared; he eats nothing but greenstuffs, usually grape-leaves and bran soaked in dregs of wine —the latter is supposed to impart a special flavor. He is washed and boiled, his shell is closed up with bread and butter and herbs, and he is baked with many others like him, served hot, to order, or served cold upon a dish of crushed ice. In his "Faerie Queene," Spenser devoted several lines to the snail as a luscious tid-bit—but that is English literature and I must go back to my French kitchen.

The vocabulary of the kitchen, while distinctive enough to exact a course of study separate from the more literary French I had once been taught, led me, nevertheless, from the *cuisine* to the *salon* and opened the way to a keener enjoyment of French writers. For instance, after keeping house in Paris, I chortled over Sylvestre Bonnard's indignation when one woman who was determined to marry him against his will, served an atrocious dinner upon nicked plates, using broken-handled knives and bent-pronged forks. Maybe the hollow radishes irritated him most, in any case he did not like the woman and was therefore hypercritical.

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Curiously enough all the meals described in the "Crime of Sylvestre Bonnard" were poor ones, very badly cooked, very badly served, full of humor—ill humor and good. A producer of plays might put those dinners on the stage for the theatre-going public to appreciate.

After learning kitchen French I uncovered marvelous food in the poems of François Villon who, on a dreary Christmas time in 1456, had no white or oaten bread himself, and although shrunk and wan wrote those merry, satirical and extravagantly impossible bequests of his to as varied a lot of acquaintances as any gifted scamp ever possessed.

Hungry, he conjured up visions of noble wines, fish, soups and sauces, pasties and roasted meats, and "eggs served up in many a way."

Cold, so cold that the ink froze while he wrote, he bequeathed a warm place in a tavern to Jacques Raguer who was to command his choice of "peach and pear, perch, chickens, custards," night and day without restriction. Another person is to have a goose or capon, together with a ten-fold vat of chalk-white wine—which sounds fair enough until Villon adds "a couple of law-suits lest he wax too fat." Although instinctively poetical, Villon knew the saving virtues of meat and drink quite as thoroughly as his successor, Brillat-Savarin.

Opening Brillat-Savarin's volume at random, I came across his "Méditation VIII," touching so feelingly upon the "Different Kinds of Thirst." Many other readers might have their reasons for preferring "Méditation XXII" on the "Treatment and Cure of Obesity." Riffling the pages I found several bright anecdotes about his dinner companions, about platters of eels, about the manner of serving a unit of brandy to Louis XIV after he had attained sixty years of age; also there were official recipes gathered from different parts of the world and repasts eaten when men were men without any women present. Indeed the "Physiologie du Gout" is so rich in reflections, meditations, philosophy and sound advice that it is like a mellow cordial coming after the course in kitchen French.

Kitchen French requires a smattering of accounting and auditing, not American smattering but French smattering. Regardless of how the French may seem to smatter they are always accurate from the first carelessly made "5" to the last crossed-in-the-middle "7" and it is wonderfully stimulating to go over the statement brought every morning by the cook. Each day's marketing is listed in a small, ruled account-book. The items are correctly added and the sum total is subtracted from the amount of cash given daily by Madame to the cook.

At first this method of keeping accounts in the household may be considered a bother; it adds imperceptibly, however, to the time spent in usual morning instructions and it has the advantage of letting the family know exactly where it stands—firmly, on a cash basis. Also, Madame has learned that the wee sou on the franc which the cook gets as her fee from the various dealers has no effect whatever upon the price of any item as far as Madame is concerned. The dealer pays tribute to the cook for her patronage, and for this reason the cook is always delighted whenever Madame entertains—what cook could be out of humor while salting down a nest-egg? Such a gentle form of racketeering is no crime and needs no armed investigation. Kitchen French invites a perfect understanding and a state of bliss.

Having acquired the new vocabulary, the daily arithmetic, some physiology, some philosophy and ethics, the adult student longed for a complete mental picture of the map of France, divided into its former provinces, superimposed upon the boundary lines of the more recent *départements*. One may be as modern as one wishes while traveling on the railroads, or by automobile, or plane, but when one enters a little restaurant in an out-of-the-way place, and begins to converse about food, the atmosphere of some one particular ancient province immediately pervades the room.

EVERY province is associated with something rare, something loved and referred to in reverent tones by the people who once lived or are still living in Normandy, Brittany, Picardy, Guyenne, Gascogny, Anjou, Lorraine, Burgundy. Regardless of how we may skip about the map in our modern manner, kitchen French takes us back into history and we relive bits of that history with each delicious morsel of food or mouthful of wine—or rather nobody takes a mouth full of wine after having once learned to think or to talk coherently in the French of good taste. To do such a thing indicates gross ignorance of any wine.

Kitchen French teaches us why a *maitre d'hotel's* chest tones deepen and why his eyes are moist when "Bourgogne" is mentioned. Burgundy, the land of "full-bodied" wines, possessing qualities of perfection which place them among the best in the world. Burgundy is the land of exceptional cooks. Burgundy produces those black currents called *cassis,* Burgundy has trout and craw-fish, mustard and chickens, chestnuts—grand big, wonderful *marrons* out of which the French make any kind of dish they please from vegetables to *confitures*. Burgundy has biscuits and raises snails—they taste better if called *escargots,* and if one remembers how carefully raised they are. The *pain d'épice* of Burgundy is important enough to merit a fair, a celebration each year. Americans imagine it to be gingerbread and lose their tempers because it is not. *Pain d'épice* is made with honey, and very mild spice—no ginger—but in Dijon it is a work of art with decorations, beyond description, in candied fruits and colored frosting.

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Pain d'épice is made to give to somebody we love, particularly to children and old people, homesick and far from Dijon. It has sentiment in it, not ginger.

To know kitchen French is to learn why Normandy is so exhilarating, with its beautiful coast, its oysters, cheese, butter, poultry, short-cake, croquettes, its apple and pear cider. Many Americans who have no kitchen French and consequently have not been aroused to the highest pitch of enthusiasm go to Normandy to see the coast from which William the Conqueror sailed, or they go to see the Bayeux tapestry and stay to enjoy Rouen duck, camembert cheese and cider. From the *cidre* of Normandy is distilled that potent brandy known as "calvados" brandy which is sold in adorable little greyish jugs with red apples on them. It is invariably said by many American men that they buy "calvados" because their wives want the jugs. It must be true because I have never seen an American man in Normandy who gave any other reason for buying "calvados."

In Guyenne and Gascogny, while we may still be talking kitchen French, those two names stir recollections not in any cook-book. Romantic characters flit across the pages of memory, haunting when we regard first a bill-of-fare and then a long list of the wines of Bordeaux with dates arranged purposely to throw a connoisseur into ecstasies, and a feeble-minded person into a delirium.

A small "Encyclopédie du Restaurateur" which I unearthed in Paris gives this persuasive recommendation: "The red wines of Bordeaux are exquisite and delicate, are so fine, their bouquet of a suavity so *pénétrante* that they have earned a universal reputation of incontestable perfection. If one drinks them pure and moderately, they aid the digestive functions and do not mount to the head. They leave the mouth fresh and dry, the breath pure and more *subtile*. They can stand transportation by sea and sometimes they are even improved by it." Following which are particulars of the different years for the *Bordeaux rouges* going back to the wine of 1858: "Magnificent, full-bodied, good color, elegant."

Impartially, the little *encyclopédie* recommends the white wine of Bordeaux which "like its red brother has won by its exceptional qualities a deserved reputation of being the first white wine of the world. Dry and mellow, delicate and generous, it possesses a bouquet of exquisite *finesse* which leaves a sensation of ineffable suavity in the mouth. Arriving at maturity it is clear and transparent as a topaze and each bottle seems to contain a ray of the sun. One may say that it pleases the eye and rejoices the spirit. *Rénconfortante* and lightly exciting, it is *par excellence* the wine for those who need to revive their energy." A veritable fountain of youth.

Among the *spécialtés* which have made Guyenne and Gascogny famous are goose liver paste, preferably *foie-gras*, and all the *confits de volailles* which are not put up in America, and which nobody ever translated for me, like the word *cèpes*. I never asked what *cèpes* would be called in America. They are like mushrooms, only much larger; *cèpes* are soft and are frequently cooked with mushrooms; they can be creamed, or tossed about in hot oil with fine herbs, garlic and onions, and a dash of lemon; *cèpes*, and *confits de volailles* and *foie-gras* are three reasons for learning to talk kitchen French—they cannot be translated into English.

Gascogny and Guyenne have hams, and Roquefort cheese, which is made from ewes' milk up in the mountains; and "Armagnac" is another famous brandy prepared south of the Garonne. Strong brandies and rich foods, highly seasoned, went into the make-up of those good old fighting men of Gascogny and Guyenne, and of the little province of Béarn where Henry IV was born.

Clever people down there today, particularly where Cyrano came from, muzzle their pigs and make them dig up the truffles that grow at the roots of oak trees. It is almost impossible for men to find them as rapidly or as easily, but when muzzled pigs will do it with such success that truffles are found in twenty-six *départements* of France and bring in something like 5,000,000 francs yearly, why not let the pigs do it?

It matters not where we go in France, or what the special products of that section may be, if we enjoy genial people, if we love history and any branch of art, if we find pleasure in agreeable, intelligent conversation, if we believe in personal liberty and peace, moderation and self-respect; if we want to live long and serenely—albeit enthusiastically—and if we desire a riper understanding of life, we will find all these things in the study of kitchen French in the land where that French of good taste is spoken.

For My Children

When you, my dears, are grown, and I am gone
To certain sleep, or to uncertain rest,
You will, in casual things that I liked best,
Remember me: a winter sky at dawn,
Bluer than lapis over snow as blue;
Calendulas, the color of July;
Or—less sublime, and more exactly *I*—
A breakfast-table where the brilliant hue
Of red tomato-juice in crystal glass
Gathers the morning sunlight. Yes; but rather,
You will remember days I was not there;
When Julia had to pour the milk, and pass
Oatmeal, and keep the baby in his chair—
And I had run away again with your father.

LOUISE OWEN.

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Views & Reviews

BY MICHAEL WILLIAMS

DOROTHY THOMPSON, of course, is fully entitled to her strongly, not to say violently, expressed opinion expounded with passionate eloquence in her article in the *Herald Tribune* for January 23, that President Roosevelt has the right and the power by executive action alone immediately to lift the embargo on the exportation of arms to Loyalist Spain, and that he should do so. But those of us who think otherwise must just as firmly, if a little less excitedly, let our contrary opinion be known, so that members of the Congress, who, after all, despite Miss Thompson's view, still believe that Congress has a say in a matter which is of the highest importance to the nation, shall have more than one view of the state of public opinion.

It is rather curious, to say the least, that Miss Thompson, who has labored so valiantly, for so long a period, by pen and voice, to check the centralizing tendencies of the New Deal and to restore more actual power to Congress, should now demand that the President ignore the Congress and take dictatorial action in the matter of the Spanish embargo. If it is the part of national wisdom in considering the economic and social problems connected with relief, and public utilities, and the profit system, and cognate matters, to urge that Congress should take back from the President some of the powers he has been employing—at the will of the Congress—surely the same arguments favoring that course, for which there is so much to be justly said, applies even more strongly to a question like the embargo. Our domestic problems are indeed very serious, but they do not involve the peril of war, nor does action taken in our domestic concerns directly align us with nations getting ready for war. But to lift the Spanish embargo now, especially if it were done by sheer executive fiat, without concurrent action, after debate and due deliberation by Congress, would be the sort of performance hitherto associated with Messrs. Stalin, Hitler and Mussolini; and would jeopardize the peace of our nation as recklessly as any action taken by the totalitarian nations. The President, in my view of the case, even if he should agree with Mr. Stimson, and Miss Thompson, and other proponents of the policy of actively assisting the Loyalist government of Spain, should, however, insist upon Congress debating the whole subject, and bear with him the terrible responsibility of lifting the embargo: if that should be the decision.

But I, for one, do not believe that Congress would consent to lift the embargo. The notion so strangely emphasized by the *Nation*, in its last issue, that the sole opposition to the lifting of the embargo comes from Catholics, is nonsense. If that were so, the embargo would be lifted in a jiffy. The real strength of the opposition in Congress, and in the country, to the perilous policy of lining up the force of this nation for war upon Germany, Italy and Japan, for which the lifting of the Spanish embargo would be the prelude, comes from the great masses of the American people, represented in Congress by the majority of senators and congressmen, especially those from the Middle West and the South. These people and their representatives do not bother very much about what the Catholics say about Spain—in fact, most of them know next to nothing about the facts of the Spanish situation that affect the Church in that country, or the sentiments of Catholics outside of Spain. And even if the Church did suffer in Spain, well, that is deplorable, as Dr. John Haynes Holmes put the case, but probably the Church had it coming, and, anyhow, it's none of our business.

But it is the business of Americans, runs the current of thought that I believe to be dominant, to keep out of war over other people's troubles, or interests, or ideas, or religions, especially over this new-fangled affair of "ideologies." We were fooled once, in 1917; but we are not to be fooled again. And if we think we can't be fooled by arguments, or propaganda, still less do we wish to be fooled by executive decree. Nor, if fight we must, on the side of the "democracies," do we relish the thought of considering Soviet Russia as our democratic ally. It may be all very well for Miss Thompson to say, as she does say, in the article under discussion, that "there is no danger of Communism in the world today," and that all the evils we have hitherto associated with that word, Communism, is only being spread by the "Fascintern." But that cock won't fight. And Americans won't fight for that sort of democracy.

Communications

CIVIL WAR IN SPAIN

Chicago, Ill.

TO the Editors: Enclosed please find my check for the six subscriptions I have donated as Christmas gifts. Because I am an admirer of your publication and because the greater percentage of it is of high literary value, I made personal sacrifice to spread this good news to others. I hope that THE COMMONWEAL may be an American Catholic's bulwark against the subtle and clever modern evil-doer. The Church today, probably more than at any other time in history, needs a virile literary champion for the cause of Christ in its battle against error and misunderstanding.

However, like any man who reads and tries to think, I wish to offer my criticism which I hope is constructive. It appears to me at times that your attitude toward Spain while striving toward impartiality and neutrality plays into the hands of the enemies of Christ.

Our parish is an industrial parish. Several times during the last two years Communist-sponsored meetings have been held in the vicinity to aid "Spanish Democracy." The dislike and hatred of religion, and particularly the Catholic, which they have manifested is real and not apparent. Our pastor together with another neighboring pastor visited one of these meetings and asked to speak. They were insulted by vile language. If the so-called Spanish "government" was a protector of religion, do you honestly think that they would have allowed the butchery and slaughter of over 15,000 priests and defenseless religious? Catholics cannot take sides in the political battle

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between Communism and Fascism. Both are based, in great part, on false ethical principles. But in Spain, where one side is protecting religion and the other is destroying it, can Catholics stand idly by while the blood of martyrs of Christ fills the daily pages of "Government" Spain's history? Never can a good Catholic condone the merciless tactics of war. No sensible man has to be told this. Yet, the innocent slaughter of thousands because of their faith is far more unjustifiable. Don't get the idea that I am trying to defend Franco in all his war operations. Not in the least. The people of Barcelona, Valencia and Madrid have suffered more from the hands of their "Loyalist" government than from the bombs of Franco. They have been robbed of every hope and consolation of religion. If they protest they are shot.

We have all seen what a minority of diabolical men can do to Russia, what a man and his friends can do to Germany and what a communistic group is doing to 98-percent Catholic Spain. Should we then try in any way to show favoritism toward our enemies who are tireless in their efforts to destroy Christ, His followers and His principles in this world? Let us not be found in the camp of those who seek our destruction. I hope that you will be as fearless in 1939 as you have been in the past, in your fight against evil, in your championing the cause of Christ, in defending the defenseless and persecuted and in harboring the exploited.

I may be "narrow," as they say, in my views, but when a man's own household is attacked he fights for its preservation. I love my faith and I hate to see it being destroyed across the waters. May you doubt my logic in what I seem to think a pro-Loyalist leaning in some of your articles? I may be wrong. All of us can be, even the most learned.

I hope that you will take no offense at this letter coming from one who in all humility says he is loyally Catholic for the sake of Christ. My best wishes for a very successful year both spiritually and financially.

A Friend.

Lafayette, Ind.

TO the Editors: It is shameful that certain sections of the Catholic press have, during past months, waxed intemperate and illogical in defending the Spanish war even to the point of reviling its non-supporters among the faithful. It is still worse that any of these publications continue to assert that they bespeak, in this same connection, the best sentiment of Catholic America. May I, through the columns of The Commonweal, disavow all such heated editorializing, and lament particularly the fact that one traditionally revered periodical is forfeiting its equable standards by adopting a feverishly political tone, as though Francoism were quite identical with Catholicism?

Certainly M. Maritain's stand, and the attitude of all those who hold with him, is completely misconceived when they are accused, at least by implication, of condoning Spanish Red outrages simply because they have not regarded a war as a Crusade, or as a necessarily praiseworthy means of crushing Communism and renewing the Kingdom of God. Examining, in the light of Thomistic principles, the complex moral question involved, an eminent intellectual who fearlessly states his feelings becomes—when his conclusions run counter to popular feeling or opinion—a "so-called intellectual," whose word is of little or no worth! And he and his followers are condemned virtually unheard. What a mockery! Traditional Catholic esteem for philosophy is junked, supplanted, evidently, by the dictates of a shallow pragmatic expediency.

In vindication of the dissenting Catholics who are yet being held up to scorn as "definitely out of line," "the radical pacifists," the inconsistent "non-partizans" of the Mystical Body, for not having lauded Franco or rejoiced over what has transpired in Spain, one might venture to quote a phrase of Waldemar Gurian's, protesting "against every sectarian mentality, be it of the Right or of the Left—since it is peculiar to every sectarian mentality . . . to forget the words, 'My kingdom is not of this world.'"

Moreover, we may aver, I think, in the words of Father Stratmann, in "The Church and War," that "what we deplore is the complete disappearance of the supernatural standard amongst those who are pledged to think on the highest plane."

Surely there should be no further censure, at least no more hasty or ill-tempered criticism, of those who take their stand on the foregoing principles. I am one of them, and weary (as what "radical Thomist" or Maritainite is not, by this time?), of the misunderstanding or misinterpretation of our point of view.

Mary Dehey.

Louisville, Kentucky,

TO the Editors: According to our local morning paper, the Gallup poll of public opinion determines that Franco is going down, the Reds up, in American public opinion. In so far as his deductions are made from spontaneous expression, I wonder how high the percentage may be (that it is high, I am sure) resultant from tactics with which I am familiar, that is: publication for a while of expressions of approbation of Franco from some individual, after which further ones are consigned to the waste basket. Possibly the writer is supposed to have changed his mind.

This has happened not only to me, but to others with whom I am acquainted. Certainly a very democratic poll, to refuse to publish one side, and then count the other ace high!

And we not only democratically decide that we do not like Franco, and do like Stalin's minions, who do artistic things like soaking people with gasoline and setting a match to them, but we also inform our neighbors across the sea that a Spanish victory in Spain would not be agreeable to us, we want a Moscow victory—because we do not want German and Italian influence on the Spain of the future. And we wonder why South America does not embrace us with open arms, in our plan for European keep-off-ness, when we are at the very moment trying to settle the fate of their mother country to what we believe would be our liking, irrespective of what Spaniards want.

I for one want to declare that I and a host of others, some of whom started out as opponents of Franco, are 100 percent for him, the Gallup poll to the contrary notwithstanding.

Anastasia M. Lawler.

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SPANISH EMBARGO

Emmitsburg, Md.

TO the Editors: In the January 13, 1939, issue of THE COMMONWEAL it is stated that "Catholics and communists agree that our Spanish embargo helps Franco."

Does this mean that the present United States neutrality legislation favors General Franco? If so, I would wish to point out that the embargo on arms works no more hardship on Leftist than on Rightist Spain. Barcelona has been receiving lavish shipments of arms from Soviet Russia and France, as many correspondents have reported, while Nationalist Spain has been in part supplied by Italy and Germany. Our American laws prevent us from taking part in this traffic. Was not this the point emphasized in the statement by Mr. Louis Kenedy, chairman of the Keep the Embargo Committee?

Since THE COMMONWEAL places a premium upon scholarly accuracy its editors may welcome this effort at clarification.

REV. JOSEPH F. THORNING.

INDIVIDUAL INSTRUCTION

Cuyahoga Falls, O.

TO the Editors: The article by Ella Frances Lynch on "Individual Instruction," in THE COMMONWEAL of January 13, is loaded with food for thought. It apparently adds another article on education to the two interesting ones of last fall—"A Catholic Progressive School" and "Progress for Catholic Schools?"

To me the most striking points of Miss Lynch's article are in the following quotations: "The printed page should not be brought to the notice of a child before he can write down the words that grip him inwardly. . . . He should have learned to observe closely. . . . Thus educated before being book-bound. . . ."

The child's powers of industry and observation must be developed before the age of seven. No one should expect a teacher to assume all the responsibility. It is not within the schools themselves that the greatest improvement in education will come but in our whole plan of life. Modern education goes hand in hand with modern industrialism. A return to "subsistence-homestead living" (see "Agriculture and Reconstruction," COMMONWEAL, January 13, 1939) may be the beginning of a new era wherein the family will again maintain its position of authority.

To any city child whose home is a small apartment any school is a golden opportunity. Children do not like discipline which is probably one reason the traditional school has held to its traditions for so long a time. As an ex-teacher in both traditional and progressive schools (and one who always favored individual instruction), I pay homage to Miss Lynch for her courage, but I cannot imagine a class of fifty beginners in a city school being taught as were the twenty in the country school.

Until we are able to uproot the ideas that foster city life I hope Catholic progressive education will continue. Compared to traditional education I am sure it affords a better means of becoming "educated before being book-bound."

MADGE MAE MISNER.

St. Anne de Beaupré, P. Q.

TO the Editors: Besides making for stimulating reading, Ella Frances Lynch's article, "My First School of Individual Instruction," in your January 13 issue, gives us a new, practical angle to this important business of educating the young. In the circumstances described, I feel that most teachers would very soon have turned tail and run. Miss Lynch's revealing summary of the careers of her two predecessors proves that she recognized what to avoid, so her subsequent success is not altogether surprising, though none the less praiseworthy. Her experience should be an inspiration to teachers and anyone entrusted with the care of young children. Further articles along the same lines, from the same author, would be welcome.

REV. J. NERON, C.SS.R.

Westmont, Ill.

TO the Editors: The article in your January 13 issue by Ella Frances Lynch on "Individual Instruction" is so sensible, wholesome and thought-provoking that it would well deserve reprinting as a separate pamphlet. May your readers not hope to hear more from this writer about this so natural and yet so unique and unfortunately so unusual method of education? A series of articles from her pen would be very educational.

REV. CELESTINE STRUB, O.F.M.

PAGAN LECTURES

Pittsfield, Mass.

TO the Editors: Do you realize how utterly pagan many secular lecturers are? I have heard them discuss world affairs. I do not recall that I ever heard one of them who recognized the existence of a god or his finger in any human action. It is all caprice, fate, chance —the superiority of cunning, the power of might—no intimation that a supreme power had a hand in the world's destiny. I asked an eminent citizen the answer. He replied: "The supernatural has no place in diplomacy." And perhaps that explains why man, the world over, has made such a mess of things. I wonder what would happen if he were to try Christianity instead of merely talking about it. I notice that some of your keen editors and correspondents heard the major note our President sounded in this particular. What a man!

JOSEPH HOLLISTER.

A WORD OF WARNING

Chicago, Ill.

TO the Editors: Referring to enclosed slip [soliciting subscriptions], careful examination of the leading Catholic organs of the country has convinced me that the Catholic Church has no sense of moral responsibility and constitutes the major menace to world progress today. I find that their printed attitude on many questions is of great help to me in inducing many members of my race in joining the Communist party, including my wife who was a convent-raised Catholic. I find the *Sunday Visitor* of much more value than the *Daily Worker* and Father Coughlin more potent than Marx. Keep the good work up.

A NEGRO.

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Points & Lines

The Uprooted in 1939

EVER since the close of the World War the problem of the uprooted, of exiles and refugees, has existed on a scale never before known in history and its magnitude has increased in recent years. At the present time there are the following numbers of refugees, or immediately potential refugees, throughout the world. Since estimates differ greatly, maxima and minima have been indicated:

Russians (about two-thirds politically right or center, the remainder being largely right-wing socialists)	2,000,000	1,500,000
Armenians and other war exiles	?	?
Germans (about seven-eighths Jewish)	800,000	600,000
Chinese	2,000,000	1,500,000
Spaniards	620,000	120,000
Central European Jews	5,200,000	3,400,000
Totals	10,620,000	7,120,000

It should be noted that many of these refugees are *potential* rather than actual. A change in attitude on the part of certain governments might make radical revision necessary for the above figures. The statistics for Russians and Chinese represent actual exiles. Of the Germans 200,000 are actually in exile. Of the Spaniards the largest group at present living in countries not their own is the Basques. It is said that more Spaniards, up to half a million in number, will go into exile as a result of a Franco victory, although this number may very well be vastly exaggerated. Substantially none of the Central European Jews are yet in exile; it is feared that recent and future measures in Slovakia, Hungary, Rumania, Jugoslavia, Bulgaria and Poland will, however, produce a great exodus.

Where are these uprooted people now living? What agencies are attempting to care for them? What plans are entertained for their future? To summarize the whole situation it seems best to consider separately each group.

Russians. The Kerensky revolution began the movement into exile; the Bolshevik revolution immensely increased it, and it continued for some years thereafter as the White armies were successively defeated and the process of purging the bourgeoisie went on. At first, relief was very largely private. Gradually various national agencies were established, such as the recently dissolved American Society for the Relief of Russian Exiles. Eventually the Nansen International Office for Refugees, of the League of Nations, tried to take over the major part of the burden. This committee granted "certificates of identity" (Nansen passports), thus attempting to solve the greatest problem that confronts any refugee in the modern world—the question of status. Unfortunately very few countries validated these certificates except France. The result was to concentrate Russian exiles in France and her colonial possessions. These certificates were also a source of revenue for relief. Each one had to have a five (gold) franc stamp affixed to it, and the greater part of the proceeds from the sale of these stamps was devoted to relief purposes. During the twenty-odd years since the revolution, Russian refugees have pretty well "shaken down" in the countries where they live, although hundreds of thousands still suffer great want. Russian exiles are concentrated about as follows throughout the world:

France and French Possessions	450,000
The Far East	300,000
Balkan Countries	100,000
Germany	100,000
United States	75,000

(The rest are scattered)

Armenians and Others. There are still a few Armenians and other Near Eastern or Balkan people who were uprooted by the war and have not been repatriated. The Near East Foundation, the Near East Relief, and private individuals adequately provide for the needs of these.

Germans (and Central European Jews). These groups represent the largest immediate problem, and a whole complex of committees and agencies the world over has been established to try to provide for them. Two of these agencies are governmental and official: the High Commissioner of the League of Nations for Refugees (at present Sir Herbert Emerson) and the Intergovernmental Committee on Refugees (George Rublee, chariman). The function of the first of these is to attempt to provide political and legal protection for any refugees who may need it —again the seemingly insuperable question of "status"— and that of the second is to try to explore and negotiate a solution of the whole problem from a broad political point of view. Thus the Rublee Committee has been negotiating directly with the German government to arrange for the withdrawal of all Jews from Germany. The Schacht plan was the result. It has not been accepted, and in spite of the discharge of Herr Schacht from the Reichsbank, discussions continue. This plan is thus summarized in an Associated Press dispatch:

> The Schacht plan . . . was understood to be designed to remove from Germany between 400,000 and 500,000 Jews over a period of several years. It was described as contemplating two main moves by other nations in return for German cooperation: raising of a large international loan to be secured on confiscated Jewish property in Germany and the lifting of unofficial boycotts on German goods to permit an increase in Germany's foreign trade.
>
> An unstated percentage of the income from such increased trade would go to meet interest and amortization of the proposed loan, which would be in the hands of those who raised it and would be used for the resettlement of Jews abroad. If this scheme worked out, Germany would get rid of most of its Jews, keep their fortunes within Germany and increase its reserves of foreign exchange as a result of the increased foreign trade.

It is unfortunate that all of the negotiations of the Rublee Committee are centered upon Jewish refugees, since there are many in other categories—Catholics and Protestants; socialists, democrats, communists. Thus the Sudeten refugees now in Czechoslovakia are said to comprise 13,000 Sudeten democrats, 2,000 communists, and 15,000 Jews. It might be expected that the Marxists could find asylum in Russia. Such is not the case, as witness a typical dispatch to the *Manchester Guardian:*

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The numerous German and Austrian political refugees in Czechoslovakia are in grave danger of being extradited to Germany. Last week Peter Forster, the young German Socialist, was handed over to the German authorities and executed twenty-four hours later.

The position of the German Communists is the most tragic of all. Whereas many of the German Socialists have succeeded in receiving visas for other countries, nobody wants the Communists; and according to a Prague message in *Poslednie Novosti,* the well-informed Russian liberal paper published in Paris, they have in vain been imploring the Soviet Legation in Prague to allow them to go to Russia. The message states that Forster could have been saved by the Soviet Legation, but in his, as in all similar cases, it refused a visa.

A great number of committees, as has been said, have been formed to extend actual relief to present refugees. In many cases coordinating committees have likewise been formed. Here is a partial list of these committees:

United States:
- National Co-ordinating Committee for Aid to Refugees and Emigrants Coming from Germany (165 West 46th Street, New York, N. Y.). This Committee cooperates with the following individual organizations:
  - American Committee for Christian-German Refugees
  - American Friends Service Committee.
  - American Jewish Committee.
  - American Jewish Congress.
  - American Jewish Joint Distribution Committee.
  - B'nai B'rith.
  - Committee for Catholic Refugees from Germany.
  - Council of Jewish Federation and Welfare Funds.
  - Emergency Committee in Aid of Displaced Foreign Physicians.
  - Emergency Committee in Aid of Displaced Foreign Scholars.
  - Federal Council of Churches of Christ in America.
  - German-Jewish Children's Aid, Inc.
  - Hebrew Sheltering and Immigrant Aid Society (Hias).
  - Hospites.
  - Inter-Collegiate Committee for Student Refugees.
  - International Migration Service.
  - International Student Service.
  - Jewish Agricultural Society of America.
  - Musicians Emergency Fund, Inc.
  - National Board, Young Women's Christian Ass'n.
  - National Council of Jewish Women.
  - Zionist Organization of America.
- Self-Help for German Emigrés, Inc. (A small group.)
- Humane Refugee Aid Society, Inc. (Secures affidavits for refugees.)
- Emergency Committee in Aid of Political Refugees from Nazism. (Largely for communists.)
- International Relief Association. (For anti-Nazi refugees only.)
- Department of Christian Social Relations of the National Council.

England:
- The Co-ordinating Committee for Refugees.
- Lord Baldwin's Fund.
- The Lord Mayor's Fund.

France:
- Democratic Committee for Refugees.

The European organizations listed represent only a handful out of scores concerning which it is difficult to obtain information in this country.

Certain governments have already stated their policy with regard to the acceptance of refugees. The following is a partial summary of these policies:

The United States permits the entry of refugees under the quota system as long as certain necessary financial guarantees may be obtained, either from the refugee or by the affidavit of an American citizen who assumes responsibility.

England prefers to consider itself a clearing-house for refugees, making arrangements for further emigration to less thickly settled countries. Children are cared for.

France has announced that she can accept very few more. In view of her large Russian colony and the great number of Spanish Basques she is harboring, this is not surprising.

Italy will permit no German refugees to settle in its African possessions.

Paraguay has been troubled by faked passports sold to refugees by one of its French consular officers (now under arrest). Refugees must be approved by the Land Colonization Bureau and must be farmers.

The Jewish Agency for Palestine reports that there is room for 100,000 refugees in Palestine for the immediate present; 6,000 Palestinian families have registered as being willing to adopt German refugee children. Political conditions here impede settlement of further Jews.

Negotiations are under way to arrange for the settlement of 100,000 Jews in the Dominican Republic.

All schemes for mass emigration to Canada must go before the Dominion Government for consideration.

Trinidad for the time being prohibits all immigration from parts of Europe south of Belgium or east of France. A board will later be set up to consider applications.

Mexico admits Jewish refugees only if they comply with very stringent requirements which practically exclude them.

The Plough Settlement Association of England has made arrangements to settle Jews on the land in Kenya.

Australia has set up an elaborate machinery whereby 15,000 refugees may be admitted during the three coming years. A Refugee Emergency Council has been formed to consider applications of which 30,000 are already on file. The Jewish Welfare Society has raised £40,000 to use in this connection; it has established a training farm at Balkham Hills, near Sydney, N. S. W.

Jewish refugees from central Europe constitute a problem *in posse* rather than for the immediate present. The same is true of additional German refugees. To absorb these future crowds it is obvious that infiltration in settled countries is a hopeless policy. Palestine cannot possibly absorb such numbers. Five now sparsely populated regions have been suggested: Alaska, Portuguese West Africa, Northern Rhodesia, Madagascar, and British Guiana.

Spaniards. In case of a definitive Franco victory in Spain, there will undoubtedly be a new refugee problem, particularly for France. At present, apart from a few thousand individuals who feel unhappy about both camps in Spain, the principal problem is furnished by the Basques. The principal agency concerned with this problem at present has its headquarters in Bordeaux. It is:

National Catholic Committee for Aid to the Basques and the Children of Catalonia. Approved by the Pope. Cardinal Verdier and Monsignor Feltin, Honorary Presidents. Bishop Mathieu of Aire and Dax, President.

Chinese. Most of the refugees from the Japanese invasion of China have fled to the interior of their own country; practically none have gone abroad. Committees raising funds for their relief in this country are as follows:

United Chinese Relief Association.
United Council for Civilian Aid in China.
American Bureau for Medical Aid to China, Inc. (Sole agent, Chinese National Red Cross.)

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Church Committee for China Relief. (Protestant.)
New York Chinese Women's Patriotic League.
American Committee for Chinese War Orphans.

Only from China comes any hopeful sign of a solution of a refugee problem. Dr. John Earl Baker, an authority on the administration of relief in China, reports thus to the *Christian Science Monitor:*

> Kweichow Province, he found, had a systematized plan for dealing with refugees. There are two main roads by which the refugees enter the province and as soon as they come in they are registered, provided with credentials and directed. Farmers are sent to areas being newly opened, where they will continue agricultural work. Artisans are given employment in the vast construction enterprises already under way and needing skilled hands. Everyone is started somewhere, and provided with a small allowance for food each day, the amount depending on the means of transportation available and the time which must be taken for travel. Some handicraft workers are put on projects for making uniforms, straw sandals and similar articles.

The Auto Workers' Union Split

THE DRAMATIC flare-up between President Martin and the majority of the Executive Committee of the United Automobile Workers has been on the way for several months. The break finally came when Martin suspended Richard Frankensteen and 14 other of the 24 members of the Executive Committee and these 15 joined by 2 other members voted unanimously for Homer Martin's impeachment. Quite a tussle ensued over the union treasury and the files; it came to a halt when a circuit court decision tied up the union funds and set January 28 as the date for injunction hearings at which the Ford Motor Company has been named as one of the defendants. At the same time each faction called a separate U.A.W. convention to authorize its activities. One side of the dispute is presented by B. K. Gebert in the Stalinist *Daily Worker:*

> The majority of the auto workers were brought under the banner of the U.A.W. Only the Ford Motor Company remained unorganized. The Milwaukee convention of the U.A.W. in August, 1937, set as its next objective the organization of Ford, the unionization of the entire auto industry including aircraft, and took steps toward a national agreement covering the entire industry. That objective could have been accomplished by now had it not been for the fact that the Milwaukee convention elected as president of the union one of the most irresponsible men known to the labor movement in recent years, Homer Martin. . . . The worst of it was that he selected as his advisers agents of fascism—Lovestoneites and Trotskyites. These agents of fascism could not have become interested in the organization of the Ford Motor Co. Henry Ford himself is an autocrat over a vast industrial empire. He recently received from Herr Hitler a decoration of which King Henry Ford is very proud. To attack a friend of Hitler cannot be the objective of the agents of fascism.

Editorially the *Daily Worker* rushes even further along the path of undocumented inference:

> The auto workers are confronted by nothing less than a conspiracy organized by Ford and other corporations to split and smash the union. . . . The plot which brings together the employers, Martin, the Lovestoneites and Father Coughlin is part of the larger plan to destroy the entire CIO. . . . But the blow is not aimed obviously at the CIO alone. The entire AFL and the Railroad Brotherhoods are also the target. . . . The open shop conspiracy has a thousand and one ramifications.

The lines of Homer Martin's self-defense are indicated in his report to the special meeting of the International Executive Board of the union, from which a goodly portion is reprinted in the Lovestoneite *Workers Age:*

> The allegations that there have been "secret meetings" between myself and Harry Bennett, personnel director of the Ford Motor Co. is totally false. I am surprised that members of the Executive Board should consider it unusual for me as president of the International Union to confer with executives of automobile companies concerning union organization and other matters affecting the welfare of automobile workers. . . . These conferences which have been held have been moving in the direction of an understanding between the Ford Motor Co. and the U.A.W. . . . One of our basic reasons for leaving the AFL was that we were denied the right to choose our own officers and to have full control over the determination and direction of our union policies. . . . It is natural, therefore, that a considerable section of the union viewed with misgivings the intervention of the CIO in the internal affairs

From one angle the dispute then appears to be another one of those factional struggles for power so injurious to the progress of the union movement. The split of this organization of 375,000 members on the question of Stalinist influence and of dictation by the CIO as against Lovestoneism and the ambitions of the Martin group gave promise of developing into a protracted struggle. According to *Newsweek:*

> A showdown in the bitter U.A.W. battle appears inevitable either through efforts to impeach Martin or a special convention which both sides now want. The anti-Martin group's strategy is to control publicity channels to consolidate its own position pending the convention. Its chief fear is that Martin, who has been in personal contact with Ford Motor Co. officials, may be able to announce some kind of an understanding that would enhance his prestige with the rank and file. A possibility: rank-and-file revolt against both factions through a request that the CIO administer U.A.W. affairs.

Whatever the charges of the Stalinists, business leaders generally do not appear happy over the prospects. There is some fear that such a dispute in the strategic auto industry may be a real obstacle to whatever temporary recovery is expected next spring. One such viewpoint is expressed by *Barron's:*

> The split in labor circles appears to be growing wider in spite of renewed pleas from political figures for peace between the American Federation of Labor and the Congress of Industrial Organizations. . . . Mr. Martin's plans are not known, especially as it is still uncertain just how much strength he can muster. But whether or not he later joins the AFL is not so important as the fact that whereas up to now the automobile industry has dealt with just one labor group it must in the future face two. Ordinarily, when there are two unions in the field the competitive urge tends to increase demands on management and the possibility of jurisdictional disputes is opened up. Thus the recent period of calm in labor relations for the motor manufacturers may be coming to an end.

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The Stage & Screen

Dear Octopus

THIS is a very quiet but human little comedy in which Dodie Smith again shows that she is a mistress of the little superficial details of English upper middle class life. It is less varied and dramatic, less brilliant in dialogue than "Call It a Day," but it is filled with little homely touches, and instinct with goodness. Miss Smith is the opposite of our own Claire Boothe; she sees always the good in people. And yet she is never saccharine. "Dear Octopus" has practically no plot, but just tells the story of the homecomings of a family, some of whom have been separated from their childhood home for years. It has mostly to do with the memories of these people, children and grandchildren. At the end we feel that the family is to be more united in the future, for Miss Smith is a believer in the family, and its position as the basis of society. It is a very true and tender, if not brilliant, little play. Such a play must be well acted, and John C. Wilson has chosen for it an excellent cast. Lucille Watson and Reginald Mason are admirable as the grandparents, and Phyllis Joyce, Rose Hobart, Robert Craven, Lillian Gish and Margaret Dale are equally good. There is also a young English actor named Jack Hawkins, whose virility and charm make us hope that we will see him in other plays. (At the Broadhurst Theatre.)

The Importance of Being Earnest

THE TEXT-BOOKS tell us that Oscar Wilde's "The Importance of Being Earnest" is the finest comedy since Sheridan, but I fear that those text-books need revision. It seems today a very faded farce-comedy indeed. Perhaps one reason is that the epigrams which so shocked and delighted the nineties are now so well known that they are old hat. After all, it is only real wit, wit which is a criticism of life, that lasts, and Wilde's is devoted to standing truth upon its head. There is nothing that wears thin so quickly as an attitude, and artificial epigrams soon become more tiresome than platitudes. I feel too that Miss Winwood's direction is in the wrong spirit. Wilde must be played straight and the wit must speak for itself. But this production gives the play as a burlesque, which simply underlines its tenuousness. Of the players I found only Helen Trenholme and A. G. Andrews playing it in the vein in which it was played when it delighted old-time audiences. (At the St. James Theatre.)

Gilbert and Sullivan

THE D'OYLY CARTE singers are with us again, and once more they are welcomed by full houses. There are some changes, and there is no soprano yet to take the place of Muriel Dickson, though Viola Wilson has a nice enough voice. But Martyn Green is with us, the funniest of all Gilbert and Sullivan comedians, when he doesn't try, as in Ko-Ko, to be too funny, and we have Marjorie Eyre, and Darrell Fancourt, and Leslie Rands, and Sydney Granville, and a new tenor named John Dudley. And of course there is the inimitable chorus and a splendid orchestra leader in Isidore Godfrey. Thrice welcome to the Savoyards! (At the Martin Beck Theatre.)

GRENVILLE VERNON.

Sociology Four

CRIMINALS and criminology dominate the screen offerings this week, and interestingly enough, Hollywood has made a definite effort in the handling of the themes to understand something of the psychology and reasoning behind the actions of wrong-doers. In spite of all the hokum in its plot, "They Made Me a Criminal" is the best of the group—particularly because Warner Brothers again pack a mean wallop in an exciting picture and because of John Garfield's superb performance as the tough, hard-hitting "southpaw" who is forced to flee from a murder that is wrongly blamed on him. He finally lands on a dude ranch in the West where the "Dead End" Kids, "too hot for New York," are being regenerated—not too successfully. Garfield's own regeneration is convincing. Your sympathies are turned toward this slugger, with the hardened, sweaty mug, and you hope he will eventually be freed from the fear that has pursued him; although the picture's weak ending leaves this point uncertain.

Your heart cries out for the group of boys and one girl (Anne Shirley) as the judge in the final scene of RKO's "Boy Slaves" asks their forgiveness and recommends that they be sent to the work-farm. You have already seen these wild boys of the road leased out to a Southern turpentine camp where they were fed slop and treated worse than animals in scenes of sadistic brutality. P. J. Wolfson's realistic direction and the acting of the young fellows whose viciousness is not broken by the inhumane conduct of the camp's bosses make an unforgettable impression only partially softened by the promise of greater understanding of these youngsters who suffered too early in life.

Another aspect of crime and the pursuit of criminals, the gangsters and G-men angle, is covered by the unusual and unpretentious "Persons in Hiding." Directed by Louis King for Paramount, based on the book by J. Edgar Hoover, without any stars in the cast or big splash in production, "Persons in Hiding" simply tells the story of a manicurist who "wants to go places" and does, with a small-time hold-up man whom she develops into Public Enemy Number One. With a convincing quality of reality often lacking in super-production, this picture shows how the F.B.I. works on and ends such a career.

"Ambush," straight cops and robbers stuff, is taken out of the ordinary by several surprises in intelligence, suspense and understatement. (Could Hollywood have possibly learned something from the Alfred Hitchcock technique?) Kurt Neumann's direction of this screenplay by Laura and S. J. Perelman shows what can be done with a commonplace story about a girl who tries to save her brother from his gunmen associates and is forced with an innocent truck driver into helping the robbers escape. Gladys Swarthout, rather stiff in her first non-singing rôle, and Lloyd Nolan, Ernest Truex, Broderick Crawford and William Henry are the principals.

PHILIP T. HARTUNG.

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Books of the Day

Documents of Revolution

The Day of the Liberals in Spain, by Rhea Marsh Smith. Philadelphia: University of Pennsylvania Press. $3.50.

THE SUBSTANCE of this volume is a record of the Spanish Revolution which began in 1931. In its detailed account of the writing of the Constitution, documented chiefly from official publications, it offers a well-ordered and objective study and may serve as an authoritative statement of the processes involved in that fundamental charter. The problems of Spain over a period of centuries are given a preliminary review.

The title of the book is somewhat misleading, if one begins with the historical concept of liberalism distinctive to the nineteenth century. If the day of the liberals in Spain designated the era from the Constitution of 1812 to the contributions of such leaders as Castelar, Joaquín Costa, Angel Ganivet, Miguel de Unamuno, José Ortega y Gasset, and the republicans who met in San Sebastian, on August 17, 1930, the line of historic demarcation would be clearer.

But to speak of the liberals as integrating the ideals of the Socialist leader, Pablo Iglesias, and culminating in a Constituent Cortes in which "the strongest bloc was formed by the Socialist and Radical-Socialist parties" seems to indicate cross-purposes. Socialists have regarded liberalism as only a stage on the road of social evolution; and traditional representatives of liberalism may be surprised to find themselves classified with a Marxist concept of the State and a principle of culture which the author of this work admits to constitute "not a political party but a civilization." Part of the confusion, particularly in the earlier chapters, arises from the use of the term "liberal" in its widest sense, always indicating a benevolent and progressive spirit; "conservatives" are assumed, without necessary distinction, to be individuals and groups concerned primarily in maintaining their vested interests intact and in blocking reform.

The evolution of constitutional decrees is offered in the setting of parliamentary debate. Provisions removing the Church from ownership and education are presented in detail as well as those opening the way to the socialization of property. Merely indications are given of dangers to the new republic from the extreme Right and from "the Syndicalists and those who believed in direct action to attack with impunity the government they wished to destroy." A statement of the promulgation of the Constitution ends the text. The Preface, however, obviously serves as a postscript, for the author here takes occasion to regret that "the solution of the problems of Spain was violently wrested from Spanish hands by military insurrection and foreign interests."

From a Catholic standpoint, the volume, while serving with its annotated bibliography as an excellent work of reference, leaves much to be desired. The great contributions of the Church and Catholic humanists in Spain to education and culture are ignored or regarded from such sources as Altamira and J. B. Trend. Practically all forms of economic difficulties in Spain are reviewed under the title of "The Church and the Land," and such uncritical charges are made, without further evidence, as "at the time of the Revolution of 1931, the Jesuits are reported to have controlled a third of the national wealth." The constitutional prohibition of Catholic education, the dissolution of the Jesuit order, and nationalization of Church properties are not exempted in the author's praise for a document breathing "idealism, moderation and compromise." One cannot but feel the need for Catholic scholarship in clarification of facts and analysis of reports that become the basis of a widespread propaganda of suppression and confiscation in the name of liberalism."

JAMES A. MAGNER.

CRITICISM

Queer Thing, Painting, by Walter Pach. New York: Harper and Brothers. $4.00.

A NEW energy and eagerness came into our plastic arts in the years before the war. "The Eight," led by Sloan, Luks and Henri, came together in New York and began to paint directly from the scene about them. Greater freshness and vigor were evident in cartooning and pen-drawings of a social and political nature. "291" held the first of its famous exhibitions on lower Fifth Avenue. "Camera Work" appeared. Meanwhile, in Paris, painters like Maurer, Weber and Walkowitz were responding to the Cubists and setting the life-patterns for their work. Marin was there too, barely getting his start. And so was Walter Pach.

Mr. Pach, indeed, tells in these reminiscences of arriving in the Paris of that ebullient time (1907). And he registers something of the wonderful push that it must have given all who went there. He records, too, his contacts with the many painters, chiefly French, who were participating in that great reaffirmation of painting, drawing and sculpture. All this has its interest. But chiefly, to this reviewer, the interest lies in what was happening to one American of his generation. Mr. Pach became, as it were, a missionary to his native land. This led him to much writing in the field of painting, to proselytizing for the Moderns, to efforts of his own with the brush and etching-needle, to lectures, in brief, to much of what we might call "civilizing." The eventual product of all this was his well-known translation of Elie Faure's "Modern Art." This, as he reminds us in one chapter, was not accomplished without difficulties. In fact, its undertaking was a virtual act of faith on the part of Mr. Pach. The culmination of these many efforts was his English text of Delacroix's "Journals," published only last year.

Mr. Pach's book gives us a chance to look back upon all this, and, in the process, to see better where we are standing now. Less valuable is his constant assertion that the museum is the chief force in art. Nor does one find a penetrating flair for criticism in his many judgments on the artists he has known. Finally, it must be confessed that nothing very essential is told about the men he came in contact with. Yet his account does have a value: for it does provide a document of a time; it does show that he, as one of his generation, was rising along with the whole irresistible uprush of the young American civilization, and, through serving as an intermediary between it and the French, was seeking to furnish channels for an energy which hardly knew itself. This has been a good function and a valuable one. In short, his book testifies to the fact that a fresh, keen and surprisingly fine effort was being made in the plastic arts during the last thirty years of American life. We need to know more about this development. Hence the merit of his book.

JEROME MELLQUIST.

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HISTORY

The Constitution Reconsidered, edited by Conyers Read. New York: Columbia University Press. $3.75.

TWENTY-SEVEN essays here collected treat of the background, the operative influence in our own country and the repercussions elsewhere of the American Constitution. According to Professor Walter H. Hamilton since "ours is not one of the great ages of faith . . . [in this volume] there is no eternal verity or its fraction. Instead there is interpretation, suggestion, provocation, each in its finiteness." Exception could be taken to this misdescription of the book. The reader will not find that the contributors speak without confidence nor will he discover any want of objectivity in most of the essays. Actually the essays are featured by a fine accuracy of statement and there is no reason whatever to deny to the facts and correlations here presented at least the fractional part of an eternal verity—unless indeed, eternal verity is made out to be an impossibility. But this feat can be accomplished only by the device of a priori definition.

I found most interesting and informative Carl Stephenson's "The Beginnings of Representative Government in England," Gaetano Salvemini's "The Concept of Democracy and Liberty in the Eighteenth Century," Charles Beard's "Historiography and the Constitution," W. Y. Elliot's "The Constitution as the American Social Myth," Ralph Henry Gabriel's "Constitutional Democracy: A Nineteenth-Century Faith," and Carl Becker's "Afterthoughts on Constitutions." Stephenson makes a telling attack on Burke's theory of virtual representation in so far as that theory is asserted to enjoy the prestige of having been the form of representation originally devised by the English. Salvemini establishes with a wealth of illustration that the "people" who had so many rights, according to the eighteenth-century ideologists, did not include the unpropertied masses. Beard's essay is a good statement of the relativistic theory of history. Elliot describes the degree to which a workable political system is a structure of beliefs. He asserts that we need new "epic symbols" capable of captivating our hearts. Gabriel's essay is possibly the most profound contribution. He shows that our democratic system has been predicated on supernaturalism. Nevertheless, he remarks, "faith in the eternal character of right and wrong is in retreat before the advance of the pragmatic ethics of expediency. But the retreat has not yet ended and, while it continues, modern Americans are confused. The bitter fruit of their confusion is a sense of intellectual and of social insecurity." Becker concludes the book with a witty, sceptical statement exhibiting a mood ready to be precipitated into a crystallized pessimism.

JAMES N. VAUGHAN.

New York, An American City: A Study in Urban Life 1783-1803, *by Sydney I. Pomerantz. New York: Columbia University Press.* $5.00.

IT SEEMS necessary to preface this review with the confession that the writer of it enjoys books that deal with the early history of cities and districts he has known, as well as those that deal with pioneer conditions in the United States. Because of this preference, Mr. Pomerantz's book had in me an interested reader, but that preference soon became secondary to my admiration for this well-written, factual account of that period when the city of New York was taking on the basic form from which developed the existing metropolitan giantism.

The historical account starts with the evacuation of New York by the British and it covers the political, economic and social phases of the life of the period during the twenty years following that evacuation. In this respect it is unusually comprehensive and it is detailed to the degree that gives it additional value as a reference work to the student of New York life. This detailing of the book gives every evidence of exhaustive research coupled with a clarity of expression and balancing of factors that arouses respect for its marked detachment from emotion from those pre-determined assumptions that impair many so-called historical studies. This scientific attitude and approach coupled, as it is, with a sense of the value of his material, redounds to the author's credit as an historian. There is no underlining of pat conclusions, no attitudinizing as an interpreter of a period, in fact none of the current corruptions that infest pseudo-histories. The facts speak for themselves and interpretation becomes the readers' task.

While this is a study of the formative period of New York it does not differ widely, except in its incidental detail, from what might be the record of any one of the major American cities. The same processes were at work in most of them in their earlier stages and as a result the later political, economic and social pattern is almost identical. Whatever was distinctive in them, due to the character imposed by the original settlers and their distinct nativity, was soon obliterated by those twin determining elements, immigration and industrialization. As the character and lineaments of the adult may be retrospectively perceived in the record of the child, the New York that came into being, in all of its grandiose corruption, is to be clearly perceived in this record of the formative days of the early nineteenth century.

BARRY BYRNE.

POETRY

The Complete Collected Poems, 1906-1938, *by William Carlos Williams. Norfolk, Conn.: New Directions.* $3.00.

PERHAPS it is as well that the title of this collection uses the word "poems," for obviously then the author and the publisher wish to place this work in that category. However, no generally accepted norms of poetry, unless the term is excessively loosely used, can be applied to the great majority of these pages. Mr. Williams may assert that he is creating a new art—many have done so before him and been quickly lost in oblivion—but if this is the case he must be prepared to submit a new set of norms. Of course the critic may attempt to discover this for himself.

Evidently, then, Mr. Williams relies on typographical arrangements to distinguish his pages from prose, e.g., "Summer Song":

"Wanderer moon
smiling a
faintly ironical smile
at this
brilliant, dew-moistened;
summer morning—
a detached
sleepily indifferent
smile, a
wanderer's smile,—
if I should
buy a shirt
your color and
put on a necktie
sky blue
where would they carry me?"

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This does not read like poetry although it may *look* like poetry. Again many compositions can be cited wherein the themes are fleeting impressions, trivial experiences or hodge-podges of both. It can be concluded that the theme may or may not be important. It is also unessential, in Mr. Williams's poetic world, to strive for clarity; it is somewhat important to employ pretentious titles, thus: "Canthara," "Della Primavera Transportata Al Morale," "St. Francis Einstein of the Daffodils," "To Mark Anthony in Heaven," "The Raper from Passenack" (one of a number of obscenities, for it is to be remembered that Mr. Williams is utterly catholic in his choice of subjects) and "Weasel Snout." It is desirable to toss into the boiling pot of phrases a good bushelful of American idioms, thus this passage from "Paterson: Episode 17":

> "And the guys from Paterson;
> beat up;
> the guys from Newark and told
> them to stay the hell out
> of their territory and then
> socked you one
> across the nose
> Beautiful Thing
> for good luck and emphasis
> cracking it . . . "

Such street language goes illy, however, with this from the same "Episode":

> " . . . pose of supreme indifference
> sacrament
> to a summer's day
> Beautiful Thing
> in the unearned suburbs. . . . "

Mr. Williams has been composing such work apparently for over thirty years. His publishers acclaim him as "one of the leaders in the renaissance of American poetry." Such a renaissance as Mr. Williams has been leading is very long in coming. Is it that he and his fellow-leaders, like the Chinese Emperor, wear no clothes? I am certain that all but a very few are ready to shout "Yes." JOHN GILLAND BRUNINI.

The High Plains, by Kenneth Porter. New York: John Day Company. $2.00.

IN "THE HIGH PLAINS" there appears to be a deliberate arrangement of the poems and it would be interesting to know if this arrangement is chronological. The work in the earlier part of the book deals chiefly with the life and soil of Kansas; these poems are sharply visual, colorful impressions and are thus far successful. However, the thought tends to follow a pattern of nostalgic visions and so creates an impression of sameness; for example, in one poem the idea resolves itself in a vision of the ghosts of buffalo, a second resolves in a vision of the ghosts of glaciers, a third in Indians, a fourth in a vision of the returning, inland sea, and so on. When the poet sticks to representation of things seen, he is most successful, as in "Two Horses Running," "Coyote" or "Frozen Moment."

If the poems in the latter pages represent recent work, they show a distinct departure from the earlier style and by no means a happy one. These social protest poems share the fault of many similar, and by no means so generous, attempts to speak in poetry of social wrong; they are shrill rather than indignant and they tend to identify the just and eternal cause of the workingman with trivial, political concerns. I must except from this general statement, the "Perfect Tribute," "Hammer and Nails" and "Judgment," which are good poems.

J. G. E. HOPKINS.

Air Raid, by Archibald MacLeish. New York: Harcourt, Brace and Company. $.75.

THOSE who listened to the recent broadcast of this radio drama will welcome its publication in book form. It was produced over the Columbia Broadcasting System Network on October 27.

The play opens on the voice of a radio announcer who broadcasts an air raid from the first alarm to the dramatic climax. Through the pattern of his voice, other sounds are woven: the harsh voice of the sergeant who warns the heedless people of the impending raid, the incredulous murmur of women, the laughter, the singing, the voices of lovers, a child's pathetic reiteration: "I've heard they kill the children!" The lines have unusual strength and beauty, but it is the sound value of the drama which amazingly reveals the inadequacy of any channel save radio for its proper presentation. In this, it is significantly modern, and it emphasizes again Archibald MacLeish's talent for poetic pioneering.

"Air Raid" was written in the summer of 1938, and therefore, cannot be said to have gained its inspiration from any subsequent happenings in Europe. It is propaganda only in the sense that it points out the horror of modern warfare. JESSICA POWERS.

RELIGION

Religious Instruction and Education, by Joseph J. Baierl, Rudolph G. Bandas and Joseph Collins. New York: Joseph F. Wagner. $2.50.

THE NAMES of the authors of this volume immediately recommend it to all even superficially acquainted with catechetics. The value of the volume is increased by the brief but pregnant introduction by Bishop Edwin V. O'Hara of Great Falls, Montana, and chairman of the Episcopal Committee of the Confraternity of Christian Doctrine in the United States.

The volume is divided into three parts (I) The Contents of Catechization; (II) The Methods of Catechization; (III) Special Catechetics. Dr. Bandas contributed twelve chapters, eight of which appeared in his former work, "Catechetical Methods," now out of print. Dr. Baierl wrote six chapters and Dr. Collins five.

The contributions are of uneven merit, but reveal the fact that they were composed by specialists in the field. The references cited most carefully throughout the volume indicate the careful research of the authors. Here is a veritable encyclopedia of methods and content. In addition, the inspirational element is present, as one feels in the numerous quotations the apostolic fervor of great catechists through the ages of Christian history.

"Religious Instruction and Education" will be of special value to those giving courses in catechetics in seminaries and in normal schools for religious and lay catechists. The ordinary reader would undoubtedly be confounded by such an array of methods used to teach the simple Gospel of Jesus Christ. The correct analysis of such a book as this should lead one to the conclusion that there is no one best method. We urgently need catechists, trained to be sure, but catechists whose burning charity fills them with zeal to teach what they are more than what they know.

JOHN S. MIDDLETON.

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More about Books

REAPPRAISALS of historical personages and periods always possess, for me at least, an intense interest, whether they be in fact justified or not. For propaganda is no new thing; we are merely a trifle more conscious of it. Certainly historical propaganda is a very old thing; and of it we are perhaps less conscious. Only now do we find our own revolutionary history emerging from the tradition of simon-pure patriotism which so long surrounded it and which relegated to a minor place its more human motives. Such men as Washington emerge as even greater human beings than the old, patriotic tradition made them when we realize the odds against which they struggled: not so much the mere external odds of the struggle against a British army itself not altogether out of sympathy with the rebels, but the odds of the internal struggle against selfishness and ambition within the colonial ranks. The old school history books left one question open. Apart from his military talents, why was Washington so incomparably more loved and respected than any of the other generals by the rank and file? He had none of the arts of the demagogue. There are no legends that he had great personal charm. So long as the whig revolt against England and the king is conceived purely as a noble enterprise of public-spirited citizens defending their natural rights and liberties, the true greatness of Washington is bound to be obscured. Nor is it any help to dig up every scandal one can concerning his life or personal habits.

These reflections are partly inspired by a recent special study published by the Columbia University Press, "Business Enterprise in the American Revolutionary Era," by Robert A. East ($4.25). Mr. East's object is to try to discover what effect the revolution had upon the commercial temper of those involved in it, and he shows that the effect was as revolutionary in the sphere of economics as it was in the field of politics. He is careful to state a reservation concerning his findings: "Such a treatment . . . makes no pretense to finality, but rather to a tentative hypothesis, to be weighed in the light of subsequent research. I say subsequent, because I do not believe that there has as yet been sufficient study of the Revolution through which to evaluate a work of this type, even from the political angle." The general picture which emerges from Mr. East's studies is this. Before the Revolution colonial business was largely conducted by individuals and small partnerships and the accumulation of capital and credits was slow if substantial. The demands of war—contracts to supply both armies with food, clothing and matériel—forced the formation of pooled capital resources and credits so that when the war was over it left a group of bold and ambitious men, used to taking risks and to conceiving enterprises from a capitalist rather than a mercantile point of view, ready and eager to develop the resources of America, even by the crudest kind of speculation. We discover that a considerable number of men bearing respected names—Morris, Duer, Bingham, Barrell, Brown (of Providence), Gerry, Higginson, Meade and many others—did not hesitate to try to enrich themselves from the conflict, even, on occasion, by trading with the enemy. It is little wonder that Washington was not a gay man. This is not to suggest that these embryo American capitalists should be blamed for what they did. It has always happened, in every war. But one's understanding of our own history and of contemporary affairs is certainly not impaired by learning the truth.

JACQUES MARITAIN

"I am not at all sure that even we, who admire him so much, are fully alive to the lasting significance of his work. He is one of the deepest thinkers of all times," writes Etienne Gilson of this brilliant leader of modern Catholic thought who expounds his views on Catholic and world affairs in

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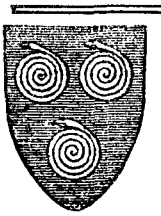

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Next Week

"For the past two hundred years or more, economists at large have stood abjectly in awe of the debt system. They have taken it almost as much for granted as the medieval scientists took for granted the geocentric concept of the universe. Hence debts have nearly always been discussed in such terms as these: How much debt can we stand? Are debts rising too rapidly? How rapidly can debts be safely curtailed? Almost no one has asked: 'Should we have any debt financing at all?'" But now The Committee on Debt Adjustment of the Twentieth Century Fund has approached the whole subject with a thoroughness that provides a vast amount of important data for future studies and conclusions. Richard Dana Skinner analyzes the report of that body in DEBTS AND RECOVERY —OR DISCOVERY.

New York City subway officials, thinking of millions of nickels stolen by its employees, must be eyeing wistfully a London tube innovation — a machine which sells tickets and makes change. Londoners, however, are not unanimous in their praise, because they are thinking of the displaced employees. Whether it creates unemployment or not, England is going in zestfully for American mechanization which may turn out, thinks C. J. Woollen, to be IMPROVEMENTS BY FRANKENSTEIN.

In the depth of the depression Cardinal Verdier of Paris decided to build 100 new churches in the workmen's sections of Paris then under Communist influence. The program lasted seven years and gave employment to thousands of architects, masons, carpenters, artists, etc. The tremendous task of building architecturally and artistically beautiful churches and its magnificent accomplishment are described by H. A. Reinhold in A CARDINAL BUILDS 100 CHURCHES.

In addition there will be a distinctive and unforgettable short story by Albert Eisele, THE BROTHER WHO CAME.

An historical rehabilitator whose work is too little known in America is R. McNair Wilson, Scotch physician who has long served as medical correspondent for the London *Times* and who writes detective stories as a hobby (under the pseudonym of Anthony Wynne). He has long devoted himself to the task of correcting prejudice against Napoleon, concerning whom he has written seven books. Mr. Wilson's thesis is that Napoleon wished to create a unified Europe which should oppose England's growing capitalism and which should be free of the servitude which arises from obligations owed to international financiers. He particularly disapproved of national debts, which serve only to enrich bankers and add fixed charges to the tax burden. Naturally such ideas would be repulsive to English business interests, and it was these interests, Mr. Wilson believes, which built up the popular hatred of Napoleon in the capitalist countries, particularly in England and Holland. It may be true enough that Napoleon had strong economic ideas; he certainly also had ambition. And no man is well advised who feels that an economic reform can be accomplished by military conquest.

Another Scotchman, this time an army officer, Major Malcom Vivian Hay, has for some years devoted himself to attacking the whig tradition of English and Scottish history, particularly as it relates to the Stuarts. He has just published in England a new volume on the subject, "The Enigma of James II" (Sands, 8/5). There is, indeed, an enigma in the personality of this last Stuart king. No historian has failed to pay tribute to his uniquely able work, in which he was greatly helped by the busy Pepys, in building the foundations of the Royal Navy. His personal courage in battle has never been questioned. Yet in spite of all this, to our own day James II is characterized as being vicious, morose, cruel and dishonest, such adjectives even appearing in the account of him given in "The Catholic Encyclopedia." Major Hay undertakes to show, by the sound method of going back to sources, that his hero does not deserve the bad character official history has given him and that his worst fault was tactlessness. Why, then, the legend? The author makes at least one thing very clear. There were economic, selfish reasons for preserving the religious *status quo* in England which reinforced any reasons of conviction in the minds of the whig politicians and determined them to discredit and depose James. It would be impossible to estimate at all accurately the proportion of Englishmen who then adhered to the Established Church. But it is without doubt that there was a very large number of dissenters and that there were many Catholics. Men in either category were unable to hold public office. This gave the Established Church politicians a virtual monopoly of government preferment and power, and this they were determined to retain. James, on the other hand, freely proclaimed his fixed belief in liberty of conscience. From the documents Major Hay produces, one must question the tradition which accuses the king of hypocrisy in this policy—which alleges that he used "freedom" merely as a cloak to cover his attempt to force England back into communion with Rome. In any case, and more strongly if the king was sincere, tolerations threatened the end of the monopoly of the glorious revolutionaries. And because the king refused to be properly suspicious of those who were plotting his undoing, he was doomed. The continuance as a political threat of the Stuart pretensions for three-quarters of a century made necessary the continuance of the whig characterization of James; it has continued to our day.

THE SAMPLER.

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The Inner Forum

THE PROGRESS of the Christian trade union movement and consequently of Christian social ideals in France is emphasized by the results of the latest elections to the joint tribunals of workers and employers for the settling of labor disputes. These elections, which take place every three years, do not provide much of a contest in the voting for management's places on these industrial arbitration boards.

The real contest takes place in the worker's elections and the main rivals, as was the case three years ago, were the French Federation of Labor (C.G.T.), which corresponds roughly to a combined CIO-AFL, and the French Confederation of Christian Workers (C.F.T.C.). While the C.G.T. still accounts for the majority of the worker representatives, the C.F.T.C. continues to increase its representation, which in the past ten years has grown from 32.6 to 39.7 percent. In fact the French Christian Workers just gained 47 seats on the industrial councils.

French Catholics, such as the editors of *Temps Présent*, are much heartened by the apparently growing influence of Christian social ideals on the French industrial scene, because those who vote comprise the "élite of the men and women workers." To be eligible to vote the workers must be French, registered on the state electoral rolls in the case of the men, at least twenty-five years of age, and work in a specific trade for three years, at least one year in the jurisdiction of the joint tribunal. The polls' distance from the workers' living quarters often entails the extra effort of a special trip as well.

Throughout France 230 of these joint tribunals have been set up and the C.F.T.C. now has representation on 92 of them; their representatives number 272. In the past three years they have increased their candidates nominated for office from 230 to 345.

According to Joseph Folliet, who devotes a special article to these developments, "The victory of Christian trade unionism supposes beyond the union movement a broad zone of genuine fellowship. Good-will on the part of Catholic employers and Catholic engineers, of workmen and peasants, of intellectuals. All of us must feel responsible toward Christian trade unionism."

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